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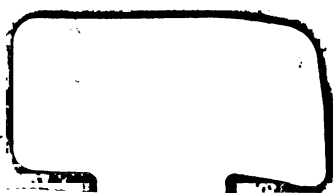


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Aeschylos

Voss

NSC



Perchylor

Vol. 1

1827



ΑΙΣΧΥΛΟΥ
AΓAMEMNON
ΤΡΙΠΑΛΤΟΣ.

GRÆCE.

TEXTUM AD FIDEM EDITIONUM, PRÆSERTIM BLOMFIELDIANÆ,
RECOGNOVIT,
NOTASQUE ANGLICE CONSCRIPTAS ET INDICES
ADJECIT,

JACOBUS KENNEDY, S.T.P.

COLLEGI SS. TRINITATIS APUD DUBLINIENSES SOCIUS.

TEUTSCH.

ÜBERSETZT VON HEINRICH VOSS.

ENGLISH.

TRANSLATED BY JAMES KENNEDY, D. D.

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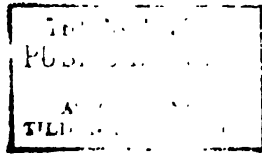
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Αεσχυλος
NSC R
11.10.11



ROY W. B.
CLUB
Y. A. S. B.

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TO THE
RIGHT HONOURABLE AND MOST REVEREND
JOHN GEORGE,
LORD ARCHBISHOP OF ARMAGH,
PRIMATE OF ALL IRELAND, AND METROPOLITAN,
VICE CHANCELLOR OF THE UNIVERSITY OF DUBLIN, ETC.
THIS VOLUME IS
WITH HIS GRACE'S PERMISSION
INSCRIBED,
IN TESTIMONY OF
THE AUTHOR'S PROFOUND RESPECT AND ESTEEM
FOR VIRTUES WHICH REFLECT HONOUR
ON EXALTED STATION.

P R E F A C E.

THE Basis of the Greek Text in the following pages is, as has been mentioned in the Title, Bp Blomfield's Edition. My respect however for His Lordship's high attainments as a scholar has not prevented me from using in frequent instances my own judgment in the selection of readings. Yet to this, as well as to my choice of interpretations in many doubtful passages, I may with truth apply his own expression when speaking of the learned Author of the *Tentamen*, "Nunquam sine pavore discessi."

Voss's German Version will be found, as it was reasonable to anticipate, to deviate in many instances from the Text which I have adopted, not only in its respecting a different class of readings, but also a different arrangement of certain of the Choral Systems. His views also of many obscure passages rendered an exact correspondence between his Translation and mine impossible. In no single instance however has it been altered in expression. In the Choral subdivisions I have conformed it to those preferred by Bp Blomfield.

The frequent reference to this version in the Notes is intended to remedy in part the effect of the discrepancies to which I allude, as also to lay before the reader the views of its accomplished Author, where difficulties occurred. The actual citations from it might have been less numerous, had the intention of publishing it entire been formed before my Commentary was prepared for press. But of the merits of the work I have had only very recently an opportunity of judging.

The English version which accompanies these has not, I may with truth assert, been suggested by or framed after any model of the existence of which I was aware at the period of my commencing my labours; it was occasioned solely by the defects which I have observed universally to pervade all attempts of the kind which have hitherto been made in our language. The expression of the ancient has either been marred by diffuseness, or his meaning obscured by dulness, or his spirit evaporated amidst the display of overwrought diction. Too often has the unity which we are wont to admire as characterising not merely the Conception, but the Language of the Original, been sacrificed to a passion for ornament and variety; thoughts not his own are introduced; beauties not his own are incorporated into the body of his composition; a species of intellectual ingraftment, which produces the direct opposite effect to that of the gardener's art, infecting the parent stem without deriving from it vigour and nutriment.

I express this opinion with respect not to Æschylus alone, but almost every classic author who has engaged the attention of the Translator. As also, in order to obviate the suspicion that a certain degree of resemblance which the reader may perceive between the German version and my own arose from my having made choice of the former as a model. The truth, on the contrary, is, that my acquaintance with it did not commence until a considerable time after mine was prepared for publication.

I now proceed to a statement of the principles on which I composed my translation.

With the view of obviating the defects to which I have adverted, it has been rendered as literal as was consistent with the idiom of the one language, and as diffuse as was compatible with the spirit of the other. The Rhythm of the metre has been imitated in such cases as was practicable, in the Choral parts more particularly, which present in some instances an analogy to English verse difficult to be overlooked. We may cite as examples the Anapæstic systems, and certain of the Iambic and Trochaic; in the former of which the imitation I speak of may be introduced with considerable effect.

To preserve the resemblance in a still higher degree, the expedient has been resorted to of which the Italian poets have set us the example in their *versi sciolti*, namely, of dispensing with any regular recurrence of consonous terminations. Of this the

Aminta and the *Pastor Fido* may be cited as instances ; and the more applicable in the present case, as Milton's beautiful creations, the *Mask of Comus* and the *Samson Agonistes*, which afford us within the range of our own literature illustrious examples of the effect of their introduction into the Choral chants, were framed in part after these models. The modern poem of *Thalaba*, which ranks, with all its alleged defects, among the noblest productions of our living Bards, may be appealed to as proving the same in the case of more lengthened compositions.

The introduction of this style of versification served moreover to the attainment of a farther and an important end. It enhanced the facility of rendering the Antithetic systems of the original into stanzas mutually correspondent, and that, without deviating in either from the general rule laid down from the first of fidelity of translation : thus was an important feature of the Greek drama preserved unimpaired. Nor was this all. The exclusion of Rhyme recurring at regular intervals enabled me to preserve in that portion of the Choral chant, the flow of which appeared least capable of being transferred to an English version without detracting from the dignity of the Tragic style, the properties which adapted it in so high a degree to the purposes of the Drama. I speak of the Anapæstic. The air, it is true, with which it has been invested in the compositions of our older poets, and bequeathed by them to their imitators of the present

day, has unfitted it in a great degree for this nobler purpose ; but the defect has, in my opinion, principally arisen from the adjunct of Rhyme. In illustration of this the Reader needs but to be reminded of the effect produced upon our drama at a former period by the introduction of the rhyming couplets of the French School, a style of versification so abhorrent to Tragic expression, and over which even the genius of a Dryden failed of achieving a triumph. Recitation, it is true, has exerted its powers to overcome the difficulty, and gild the fetters which it could not break,—yet this was almost wholly limited to Scenic representation—it entered not into the chamber of the student—its efforts too were palliative, not remedial, and serve but to prove a consciousness of the evil to which I allude.

The Italian School was more prudent in its selection. Great as were the facilities which the language afforded for availing themselves of the tinsel ornament of Rhyme, the numberless varieties of which it glides into with an ease which almost supersedes the exertion of the writer, the stanza of the *Divina Commedia* has not been adopted by the Authors of the *Aristodemo* or the *Sofonisba*. They knew the riches of their language, and improved not one of its excellencies to the detriment of another.

We may even remark that the rejection of this adjunct of poetical composition seems to have kept pace with the improvements subsequent to the period of the *età prima*. The successors of Dante and

Petrarca, I speak of Trissino, Chiabrera, and others who exerted a decided influence on their language, introduced instead of the *terza rima* and the *ottava stanza* a style of versification less restrained : and their example has not been lost upon succeeding poets, as might be proved in a multiplicity of instances, were this the proper occasion for doing so. Sufficient however has been advanced to induce a hope that the present attempt may not be regarded as one for which the sanction of high authority cannot be alleged.

I conclude with offering this wreath, first, to those amongst whom my hours of study have been passed and my best affections centre, the literary youth of my country. There are flowers interwoven in it, the hues of which have compensated for the absence of that brighter colouring which hope alone bestows. Next, to the youth of Britain I present it, whose happy lot it is to cherish and mature them in a more genial soil. Let not the gift be disdained. It comes to them, it is true, from a land which bears as yet but feeble traces of the cultivator's skill, but its soil is rich, and may if improved yield a plenteous harvest. Nor, be it remembered, was the votive offering of Hippolytus to his Diana the less acceptable, because the wild flowers which composed the garland were the growth of a virgin soil.

PRELECTION

ON

THE GENIUS AND STYLE OF ÆSCHYLUS.

The following dissertation is one of a series of Prelections which were delivered by the Author during the Easter Term of the present year, in virtue of his appointment to the Greek lectureship which was founded some years since by the Heads of the University at the instance of the late Dr. Kearney, Provost of T. C. D., and afterwards Bishop of Ossory. The parallel with which it commences arose out of the subject of investigation which occupied the three preceding Lectures, namely, the Pindaric poems, and has been retained, as not irrelevant to the present publication, and as imparting to the dissertation a more continuous form.

WE pass from the contemplation of Pindar's genius and those characteristics of his style in which the classical student may be regarded as feeling most interest, to perform a like office in behalf of Æschylus, the next great poet whose writings, by borrowing most largely from its peculiar spirit, influenced in no less a degree the age in which he lived. Of him, with respect to the department of poetical composition which he selected for the exercise of his powers, it has been appositely said, *lateritiam accepit, marmoream reliquit*.^a He found the rules of the drama imperfectly developed, its external features uncouth, and but little of that dignified feeling in their expression with which he afterwards invested them, and bequeathed to his successors to improve; but the ardour of his excited genius enabled him to overstep

^a See Pr. Scholefield's Preface to his Edition of Æschylus.

by a single effort the boundaries which limit inferior minds, and present admiring Greece with the form of Tragedy in all its great and essential lineaments fullgrown.^b It is a phenomenon which ranks among the most striking in the history of the human mind, and is interesting alike to both those classes of inquirers, who follow it in its operations under the sway of circumstances and events, and who contemplate it mirrored in the bright creations which this golden era of its powers has transmitted to us.

The poet to whose writings our attention has been last directed presents, with a sublimity of genius perhaps not inferior, a bent and a direction of it altogether different. Scenes of tranquil repose are the subjects in which Pindar's muse delights more especially to expatiate. That of Æschylus revels amidst the magnificence of excited sympathies and heroic achievements. The political bias to which the writings of the former appear to lean, but which we have demonstrated to have arisen from the selection of subjects which he made, has imparted to them a sustained grandeur of sentiment, and an elevation of language, proportioned to the rank of those whose victories he commemorates; that which is discoverable at every step of our progress throughout the compositions of Æschylus—the democratic principle—produces an effect upon them not inferior in degree, though different in kind, stamping them with a character of vehemence and ardour commensurate with the intensity of the patriotic feeling, which was itself in part a reaction consequent upon the efforts of arbitrary power directed against the liberties of Greece. Hence the republican spirit of the poet of Thebes, though not less forcible as a principle, was softened down by a counteracting influence which produced the direct opposite effect on the poetry of the Athenian Tragic—which be-

^b Horat. *Epist. ad Pison.* 278. ss.

stowed on it all the energy and the vigour of a reactive impulse.

I cannot perhaps employ a fitter medium for conveying to my audience a just perception of the Genius and Style of this great Poet than the language of an accomplished Scholar who has bestowed much pains on its elucidation, and the result of whose labours will shortly appear before the Public, so far at least as they have extended to the finest effort of that Genius which has been transmitted to modern times—the Agamemnon. The following are extracts of his correspondence with a distinguished friend^c relative to those labours, which from the peculiar excitements under which they were written I have found some difficulty in freeing from a certain mysteriousness of expression so common among critics of the German school, but which amply repay the reader's attention.

“Æschylus” (writes he) “the most ardent spirit of his age, excited by the representations of earlier times in contemporary works of art, full of patriotism and courage, aided his Athenian countrymen in the groves of Marathon in the assertion of their freedom, and fought as became a brother of the heroic Cynægirus, who clung to a Persian vessel by his teeth after being deprived of both his hands. A like energy distinguished him as a poet, and Greece paid him pre-eminent honour as one inspired by Bacchus. Born and acting in an age which resisted oppression with the ardour of a sacred inspiration, he stored his youthful fancy with scenes of death, and cherished in his soul the sublime contemplation of human power in its highest degree, and of the yet more exalted might of destiny. The choice which he made of subjects for his muse already announced

^c “Auszüge aus den Briefen an den edelen von Truchsess auf Bettenburg,” dated May and July, 1814. See Abraham Voss's Preface to his Brother's Translation, pp. vi. ss. wherein the letters here referred to are given more at length.

his disposition to the grand and the sublime. He felt conscious of an impulse which led him to the representation of Gods and Heroes: a Prometheus, the picture of an audacious defiance of the surpassing might of nature: the Eumenides, the frightful attendants of a matricide conscience-racked at the commission of his crime; an Io, scared over the globe of the earth in a paroxysm of frenzy. His Mortals are distinguished for their vigour and their mind, seldom, and that only in incidental touches, by amiableness of character or sweetness of disposition; and when their powers are summoned into action, prodigious achievement ensues, over which Heaven presides in judgment.

“Æschylus’ manner of representation is the portrait of his colossal genius. He draws his figures in powerful outlines, in groupes rather than with any effort to penetrate deeply into the physiognomy of individuals, and paints in lively colours their peculiar traits with more attention to the grand and imposing lineaments, than to the exhibition of detail. In his composition the lyrical animation preponderates over the epic gravity, and in the dialogue where each of these should stand in juxtaposition, his genius seems to be clogged by fetters. For it requires but a slight impulse, and he bursts forth from his seeming repose like the deceitful calm of the deep before a storm, into an impassioned activity, which then reconciles subjects endued with no mutual affinity through the medium of novel combinations, and pervades even things inanimate with a happy inspiration. Ships speed their way on wings, Helms see and hear, Smoke claims brotherhood (*verbrüderet sich*) with Fire, and the Deep bends its neck to the yoke. But no sooner has he entered with a Choral chant into his peculiar element, than his unfettered imagination abandons itself to its wildest flight. Here he indulges his contemplations rather to intimate than express, and is in consequence,

like a prophet exempt from ordinary restraints, intelligible to the initiated alone, whose vision penetrates through the connexion of the individualities presented to them, without the aid of any concatenation of thought carried through, but solely through the medium of an intellectual sympathy. Hence he became already obscure to the ancients, and was in consequence exposed to the raillery of Aristophanes. This enigmatical style is most conspicuous in the character which the Poet has sustained throughout with a full share imparted of his glowing conception, namely of Casandra, who is presented to our view in a convulsion similar to that of an attendant on the Orgies, a spectacle awfully sublime as the uplifted deep.

“ In proportion as the Poet’s vision seeks out the lofty and the majestic, he labours to express it in the rhythm of his verse. To perceive this, one has but to compare his long-protracted, heavy-labouring Senary (*langaushaltenden schweranstrebenden Senar*) with the measured verse of Sophocles, the volatile of Euripides, and the almost dancing of Aristophanes. The grander the conceptions, the more perfect is the flow of the verse, as though it were a form of adjuration, for summoning hither gods and heroes from Olympus and from Orcus. The Poet’s intuitions, concentrated within one compass, shape themselves into novel combinations, which appear strange to us by reason of the heterogeneousness of the conceptions which are exhibited to us in association. The intense richness of his thought is mirrored in his extensive accumulation of synonymes; and oftentimes the necessity appears, in order to express himself intelligibly in amassed indications (*gehäuften Bezeichnungen*) as well as in accurately adjusted forms of language, of the Poet’s overpassing so much the boundaries of the agreeable.”

Such are the expressions of Henry Voss, as they appear in the preliminary notices which his brother has prefixed

to his translation of Æschylus, and they are characterized by much truth and propriety, as far as they extend. But the view which they present is defective in one essential particular, and that is, the absence of all consideration of his author as a philosopher, not less than as a poet. To what source, it may be asked, are we to refer the deep emotions—the powerful mental excitements—the absorbing interest—with which we follow the poet of Marathon in the prosecution of his dramatic details, but the profoundly philosophical bias of his mind, which has enabled him to penetrate deeply into the recesses of the affections, disclose them in their dark cells, and combine them in their multiplied operations as subservient to the production of grand and overpowering catastrophe? To this cause we are to attribute the charge which was preferred against him of revealing the hidden doctrines of the Eleusinian mysteries, which consisted in an esoteric detail of the principles of the vulgar belief—for to Æschylus the whole machinery of superstition being laid open, the bent of his mind led him to appropriate the mythological lore of his countrymen to the development of physical and moral truths—it became subservient in his hands to a display of the secret agencies of Nature and of Mind—and thus afforded him an opportunity of working on the latter through the medium of a just and accurate delineation of the objects of its deepest reverence. This deprived his compositions of any exclusive reference to individual events, as they might be found suited to the purposes of tragic representation, but supplied him with an unbounded range—“a whole world of tragedy,” as an ingenious author expresses it,⁴ which blended its peculiar traits of lofty expression with every subject, and throughout all the subordinate details of that subject, which he selected for his

⁴ See Frederick Schlegel's *Lectures on Literature*, p. 43. Engl. transl.

muse. Thus in that exquisite creation of his fancy, the Prometheus, there is a perpetual contrast exhibited between the world of the Titans and that of the less dignified generation which extinguished their glory, and reduced them to servitude. The spirit of the former is embodied in Him, against whom, for his benefits conferred on mankind, the ministers of Jupiter are sent to execute his vengeance. In the midst however of this scene of torture and degradation, the society of those he prized in a better state of things arises to console him, in the persons of Oceanus and his train of attendant nymphs, and his misery is alleviated by the anticipation of the period when the tyrant's rule shall be terminated by a superior power. Here we are presented with a fine image of moral energy triumphing over physical might—the spirit which characterized the original constitution of things reviving, in its boldness and its freedom, amidst the universal wreck around it. On a theme like this the contemplation of Æschylus dwells with peculiar complacency, and it imparts to the whole tenour of his expression a deep-toned sensibility—a tragic feeling—more effective towards that purification of the affections which Aristotle lays down as the great end of Tragedy, than any individual event could possibly be, however adapted to the purposes of the drama. In its reference to this order of things consists, I feel persuaded, the beauty of those opening reflections of the Chorus in the Agamemnon, which introduce the description of the sacrifice at Aulis. Jupiter is addressed as Universal Lord—as alone competent to reveal the mysteries of his providence—and relieve the anxious spirit of inquiring man from its load of uncertainty. Yet in the midst of this eulogium the mind of the poet reverts to the period of the ancient dynasties, and Uranus and Cronus pass in review before us with the melancholy remembrance of what they were contrasted with

their present state. The passage is doubtless familiar to some here present ;

Οὐδ' ὅστις πάροιθεν ἦν μέγας
 Παμμάχῳ θράσσει βρύων,
 Οὐδὲν ἂν λέξαι πρὶν ὧν
 Ὃς δ' ἔπειτ' ἔφν, τρια-
 Κτῆρος οἴχεται τυχών.

The force and beauty, I repeat, of the allusions here introduced, which appear to a cursory reader scarcely other than arbitrary, or at best, than subserving to our conception of the might of Jove, are placed in a new and striking point of view by their reference to this predominating conception of Æschylus.

From these general reflections on the Style and Genius of this illustrious poet I pass to a more particular consideration of each as exemplified in his tragedy of the Agamemnon. The causes which have led to my selection of this as an object of study, the fruits of which I trust will ere long appear before the Public, are known to all here ;* but few, those excepted who are immediately interested in the pursuit, can appreciate the augmentation of interest which I have felt, during the prosecution of my labours, from its intrinsic excellence as a composition. Now that the task which I have imposed on myself has been performed, I can with truth say, that I remember my motives but to assign to the nobler one its pre-eminence. As I present this Drama to the Public, so I recommend it in particular to those around me, as ranking among the most precious relics of ancient genius, and as exhibiting within a brief compass the varied and gigantic powers of the patriot-poet. The mind of Æschylus seems, in this mighty effort, to have

* This Tragedy has for some time past formed part of the course of Classics read by the Medal Candidates in the University of Dublin.

summoned together its loftiest energies, and to have combined them in one display of overpowering grandeur. We have here presented to us the matchless power of Destiny, controlling all, from the Ruler of Olympus to the weakest who own his dominion; Justice passing the sentence of retribution on the guilty; Ate, and the subordinate beings, ministers to her will, the creations of a mythology essentially poetical; Hatred of tyranny and arbitrary rule, with a strength of language expressing it which an Athenian could best appreciate; Description the most graphical, and Imagery pervading it the most sublime. The Judgment of the poet was particularly manifested in the choice of such a subject for his muse at a period when the spirit of political independence was at its height among his countrymen, as it laid before them the fatal consequences of an abuse of power, the delegated trust of a confiding Monarch, to the welfare of the subject. The mournful picture which is drawn, here and in other parts of his writings, of the horrors attendant on sanguinary warfare, served moreover to inspire his fellow-citizens with a relish for those pursuits, which alone tend effectually to the aggrandizement of a state; nor was it at the same time forgotten to keep alive among them the sentiment to which they owed their pre-eminence in a political sense, their indomitable spirit of high daring in the cause of freedom and the maintenance of their ascendancy: for the Asia which felt the vengeance of Greece under the conduct of an Agamemnon had crouched once more beneath the might of her sons led on by a Miltiades.

But the subject of the Agamemnon contained within itself, and irrespectively of the operation of any external excitements, materials well adapted to the purposes of the poet. The family of the Pelopidæ held undisputed sovereignty over the fairest portion of Greece, and the events

which befel its members were in consequence endued with that dignified character which rendered even their atrocity a fit subject for the Tragic muse. The crimes, revolting to humanity even in its rudest state, which polluted the records of the guilty line, were more than once wrought up by the poet into a narrative of fearful interest, and served to the development of the great and terrible passions of our nature by the portraiture in which they were embodied. One progenitor of the race had insulted the majesty of heaven, and was doomed in consequence to the merited chastisement of his offence. Another added incest to the catalogue of their crimes, and armed a brother's hand with the sword which bereaved him of his offspring, and with the mangled forms of those who owed him being satiated a parent's appetite. A third, obeying the dictates of a political expediency, offered up at the altar of an offended deity his virgin daughter, and paid the forfeit with his life to her who had extinguished in the arms of the adulterer the affection of the wife. These were circumstances pre-eminently calculated for the use of a powerful and sublime genius, such as was that of *Æschylus*, to unfold the secret springs and hidden mysteries of passion, and he has accordingly availed himself of most of them in this noble effort of his imagination. There is a constant reference to the enormities of the *Atreus* line. They are evoked as *Furies* from the regions of *Pluto* to plunge their lighted brands into the bosoms of its descendants. Nor is the flame allayed until it bursts out in one wide conflagration, which spreads in desolating progress, and consumes the dwelling places and the votaries of crime.

The plot of the *Agamemnon* is, like all those of the Grecian drama, remarkable for its simplicity. The hinge on which all moves is the combined passion of the consort of *Agamemnon* and her paramour. The prime movement

in both these is Revenge, of the one as the mother of Iphigenia, of the other, as the offspring of Thyestes. Subordinate to these, and contributing no slight impulse to the progress of the action, are the licentious and unbridled affections with which these personages are possessed, Lust and Jealousy and Desire of supreme dominion, which circumstances combine with the former to work the ruin of the monarch of Mycenæ.

The Clytæmnestra of Æschylus has been termed the Lady Macbeth of antiquity, and with justice, as far as concerns the delineation of an absorbing passion, paving the way to the deepest criminal atrocity. But it is evident to any one who has studied these characters with attention, that the portrait which the Athenian poet has drawn is one of more complex colouring than that which we owe to the genius of Shakspeare. The heroine of the former acts on a principle of revenge which has grown out of a principle of virtue, but which is so blended with motives of a baser kind, that we forget the reality in our contemplation of the semblance. We forget the mother of Iphigenia in the paramour of Ægisthus—the avenger of the child in the murderer of the parent. On the contrary, in the Clytæmnestra of the British poet we behold nought else but the exclusive selfishness of high-vaulting ambition. The personage under its influence becomes unsexed. No modifying passion interferes to arrest its onward progress, and, if it cannot atone for the enormity of the crime, to palliate at least the guilt of its conception. The passions which agitate her are nowhere so powerfully developed as in the scene where she urges on her faltering husband to the perpetration of the deed which she vainly imagines is to invest him with undisputed sovereignty, and they are developed without the admixture of a redeeming virtue. She professes herself ready to sacrifice the dearest emotions of our nature—to break through its strongest

ties—to forego its tenderest charities—in the prosecution of a single intent. But not so Clytæmnestra, as painted by the Athenian poet. The lioness obeys the strong impulses of maternal love. The dam of Orcus evokes her Furies to sacrifice to the Manes of her Iphigenia. Hence, when she is taxed by those around her with the sole commission of her atrocious act, and the sophistry of her plea repelled, which attributed to the Demon that haunted the posterity of Atreus the murder of Agamemnon, she shelters herself under that which represents it as an act of retributive justice : she replies to the lamentations of the Chorus,

Οὐκ ἀνελεύθερον οἶμαι θάνατον
 Τῷδε γενέσθαι·
 Οὐδὲ γὰρ οὗτος δούλιον ἄτην
 Οἴκοισιν ἔθηκ', ἀλλ' ἐμὸν ἐκ τοῦδ'
 Ἔρνος ἀερθέιν, ὃ τὴν πολυκλαύτην
 Ἰφιγένειαν ἀνάξια δράσας.
 Ἄξια πάσχων, μηδὲν ἐν Αἴδου
 Μεγάλ' αὐχέιτω, ξιφοδηλήτῳ
 Θανάτῳ τίσας ἄπερ ἤρξεν.

An illustrious poet of modern times has attempted the same theme with Æschylus, and has proved himself, in the development of tragic passion, scarcely inferior to his great original. I speak of Vittorio Alfieri, whose drama, the Agamemnone, ranks among the finest productions of his genius. In the general conduct of his poem he has followed Æschylus very closely ; the incidents are nearly the same, and the catastrophe accurately so ; but in the portraiture of particular characters he has deviated in some important respects from his model. His Clytæmnestra is not that creation of unmitigated horror which the British Æschylus has presented us, nor is she that being of firm and unalterable purpose which he of Athens has depicted. With

all the incentives of Revenge and guilty attachment spurring her on to the commission of crime, she still is feminine in her feelings and fluctuating in her resolves, and is not wound up to the perpetration of her last act until the impassioned address of Ægisthus leaves her no alternative. Then, and not until then, does she become the Clytæmnestra of the Athenian poet.

In accordance with this view of the character of his Heroine, Alfieri has with much judgment omitted from the list of his *Dramatis personæ* that of Casandra, one of such powerful interest in the machinery of Æschylus. He has, doubtless, impaired by this the force and energy of his detail, than which nothing can be conceived more sublime, nothing more overpowering in the emotions which it engenders in the mind, as it exists in Æschylus connected with this character. But the character with which Alfieri has supplied its place is one in perfect keeping with the dispositions which he has selected for his heroine, as nothing could be devised better calculated to awaken and keep alive the softer emotions in the bosom of Clytæmnestra than the presence of the pious and the artless Electra, whose filial love opposed a barrier to the suspicions of one parent, and the criminal purposes of the other. Therefore it is that the part of the Trojan captive is left out whose presence aided the conception of Æschylus, but would interfere with that of Alfieri, respecting Clytæmnestra, and the character of Ægisthus is, on the contrary, wrought up into one of more-unmixed depravity, to preserve the balance of Tragic passion, and the probability of the catastrophe.

ΑΓΑΜΕΜΝΩΝ.

DRAMATIS PERSONÆ.

ΦΥΛΑΞ.

ΧΟΡΟΣ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ΚΗΡΥΞ.

ΑΓΑΜΕΜΝΩΝ.

ΚΑΣΑΝΔΡΑ.

ΑΙΓΙΣΘΟΣ.

WÄCHTER.

CHOR.

CLYTÄMNESTRA.

HEROLD.

AGAMEMNON.

KASANDRA.

ÄGISTHOS.

WARDER.

CHORUS.

CLYTÆMNESTRA.

HERALD.

AGAMEMNON.

CASANDRA.

ÆGISTHUS.

ΑΙΣΧΥΛΟΥ
ΑΓΑΜΕΜΝΩΝ.

ΦΥΛΑΞ.

ΘΕΟΥΣ μὲν αἰτῶ τῶνδ' ἀπαλλαγὴν πόνων,
φρουρᾶς ἐτέλας μῆχος, ἣν κοιμώμενος
στέγαις Ἀτρειδῶν ἄγκαθεν, κυνὸς δίκην,
ἄστρων κάτοιδα νυκτέρων ὁμήγυριν,
καὶ τοὺς φέροντας χεῖμα καὶ θέρος βροτοῖς 5

DER WÄCHTER.

Gebt, Götter, fleh' ich, dieser Mühn Erledigung,
Der Hut, ein Jahr an Länge, da gelagert ich,
Vom Dach der Atreionen her, dem Hunde gleich,
Wahrnahm der Himmelssterne Nachtversammlung,
Und die den Völkern Frost und Sommer bringenden

WARDER.

I pray the Gods a respite from these toils,
This year-protracted watch, through which reclined
Aloft here on the roof of the Atridæ,
Like house-dog, I have held communion with
The' assemblage of those stars, night-gems, and those
Bright rulers,—change to mortals heralding

λαμπροὺς δυναστάς, ἐμπρέποντας αἰθέρι.

[ἀστέρας δταν φθίνωσιν, ἀντολάς τε τῶν.]

καὶ νῦν φυλάσσω λαμπάδος τὸ σύμβολον,
 αὐγὴν πυρός, φέρουσιν ἐκ Τροίας φάτιν,
 ἀλώσιμόν τε βάξιν· ὧδε γὰρ κρατεῖν
 γυναικὸς ἀνδρόβουλον ἐλπίζω κέαρ.
 εὔτ' ἂν δὲ νυκτίπλαγκτον ἔνδροσόν τ' ἔχω
 εὐνήν, ὀνειροῖς οὐκ ἐπισκοπούμένην,
 ἐμοὶ φόβος γὰρ ἀνθ' ὕπνου παραστατεῖ,

10

Glanzhellen Führer, jen' im Äther stralenden
 Sternbilder, bald aufgehend, bald im Untergang.
 Auch jetzt der Fackel Fernbezeichnung muß ich spähn,
 Den Glanz des Feuers, der aus Troja Kunde bringt
 Und frohe Siegsanzeige ; denn so, hoff' ich, wird
 Des Weibes mannhaft trozend Herz gebändiget.
 Wann nun der Nachtirr' eingethaute Lagerstätt'
 Ich hüten muß, die nie von Träumen wird besucht,
 Nein, nie ; den Furcht anstatt des Schlafes wohnt mir bei,

Of summer-tide and winter, orbs diffusing
 Their radiance through the expanse,—setting now,
 Now orient. And the torch's signal-light,
 Of flame bright glancing, tidings from far Troy
 Bearing, and of its downfal sure announcement,
 I watch for now—so dominant, I ween,
 Is woman's spirit, nerv'd to manly purpose.
 And when repose, night-wanderer, I court,
 Dew-moist, unvisited by dreams, affright
 The place of sleep usurping on me waits,

τὸ μὴ βεβαίως βλέφαρα συμβαλεῖν ὕπνῳ·
 ὅταν δ' αἰεῖδειν ἢ μινύρεσθαι δοκῶ, 15
 ὕπνου τόδ' ἀντίμολπον ἐντέμνων ἄκος,
 κλαίω τότ' οἴκου τοῦδε συμφορὰν στένων,
 οὐχ, ὥς τὰ πρόσθ', ἄριστα διαπονουμένου.
 νῦν δ' εὐτυχῆς γένοιτ' ἀπαλλαγὴ πόνων,
 εὐαγγέλου φανέντος ὀρφναίου πυρός.— 20
 ὦ χαῖρε λαμπτήρ νυκτός, ἡμερήσιον
 φάος πιφάυσκων, καὶ χορῶν κατὰστασιν

Dafs nicht die Wimper fest ich schliefen kann zum Schlaf;
 Wenn dann ich sing' ein wenig, oder trällere,
 Den Schlaf durch Gegenzauber so wegbannend mir,
 Dann seufz' und klag' ich dieses Hauses Misgeschick,
 Des nicht, wie vormals, allzu gut verwalteten.
 Nun komme heilvoll meiner Plag' Erledigung,
 Dafs frohverkündend schein' in Dunkelheit die Glut!—
 Willkommen, o Nachtleuchte, die helltagenden
 Lichtglanz verkündigt, und der Reigentänze viel

That so in slumber all too scantly close
 My lids : but when to chant, or trilling strain,
 I seem to' address me, song's remedial balm,
 Compensative of rest, calling to aid,
 With groans then weep I the calamitous state
 Of this our household, not, as erst it wont,
 Manag'd with fair repute. Would now relief,
 Happy, from these our woes, arrived, the flame,
 Fair herald, through the darkling gloom appearing!—
 Hail to thee, Lamp of night ! of orient dawn
 The harbinger, and of the festal choirs,

πολλῶν ἐν Ἄργει, τῇσδε συμφορᾷς χάριν.
 ἰού, ἰού.

Ἄγαμέμνωνος γυναικὶ σημαίνω τορῶς 26
 εὐνῆς ἐπαντείλασαν ὡς τάχος, δόμοις
 ὀλολυγμὸν εὐφημοῦντα τῇδε λαμπάδι
 ἐπορθιάζειν, εἴπερ Ἰλίου πόλις
 ἐάλωκεν, ὡς ὁ φρυκτὸς ἀγγέλλων πρέπει·
 αὐτός τ' ἔγωγε φροῖμιον χορεύσομαι· 30
 τὰ δεσποτῶν γὰρ εὖ πεσόντα θήσομαι,
 τρὶς ἑξ βαλούσης τῇσδέ μοι φρυκτωρίας.

Aufregt in Argos, solchem Glück zum Festampfang!

Iú, iú!

Agamemnon's Gattin laut ermahnen will ich jezt,
 Daß auf vom Lager fahrend, schnell im Hause sie
 Ein erhöh'tes Dankgejubel diesem Fackelstral
 Entgegenjuble, wenn ja Ilios Veste nun
 Hinsank erobert, wie der Brand anzeigt mit Glanz.
 Des Reigens Vorspiel will ich selbst beschleunigen;
 Denn meiner Herrschaft bring' ich guten Glückeswurf,
 Ein Dreimalsechs, das mir die Feuerwache warf.

Which, in thanksgiving for this prosperous issue,
 Argos throughout ordains.—Joy! Joy!
 To Agamemnon's consort on sure grounds
 The signal I convey, that from her couch
 With speed uprising, to this beacon light
 Acclaim of sound auspicious she may raise,
 Since the' Ilian town has fallen; this yon blaze
 Stands forth to view announcing: I too will
 Chant a prelusive strain; since, that my lords
 Have had in their affairs a fortunate cast,
 I shall engage, yon light throwing me the main.

γένοιτο δ' οὖν μολόντος εὐφιλῇ χέρα
 ἄνακτος οἴκων τῇδε βαστάσαι χερί.
 τὰ δ' ἄλλα σιγῶ· βοῦς ἐπὶ γλώσσει μέγας 35
 βέβηκεν· οἶκος δ' αὐτός, εἰ φθογγὴν λάβοι,
 σαφέστατ' ἂν λέξειεν· ὥς ἐκὼν ἐγὼ
 μαθοῦσιν αὐδῶ, κοῦ μαθοῦσι λήθομαι.

Χ Ο Ρ Ο Σ.

δέκατον μὲν ἔτος τόδ' ἐπεὶ Πριάμου
 μέγας ἀντίδικος, 40

O mög' ich denn des Heimgekehrten theurer Hand,
 Des Hausgebieters, Stütze sein mit dieser Hand.
 Das andre schweig' ich ; meine Zung' hält Stiereslast
 Gehemmt. Das Haus hier selber, könnt' es Stimm' empfahn,
 Würd' überlaut ausreden. Ich bin Kundigen
 Zur Rede willig, aber stumm Nichtkundigen.

CHOR.

Zehn Jahre beinah, seit Priamos Feind,
 Grossthätig für Recht,

Would in this hand the dear-lov'd hand I clasp'd
 Of him, this mansion's lord, restor'd to home.
 Yet hush the rest ! dear purchase to my tongue
 Were utterance—yet might these walls, were voice
 Accorded them, in eloquent strain speak out—
 So that, of free consent, to those alone
 I speak who are appriz'd ; for the' uninform'd
 All I reserve is my forgetfulness.

CHORUS.

Lo, the tenth year, since from Priam claiming
 Redress of wrongs,

Μενέλαος ἄναξ, ἡδ' Ἀγαμέμνων,
 διθρόνου Διόθεν καὶ δισκήπτρου
 τιμῆς, ὀχυρὸν ζεῦγος Ἀτρειδῶν,
 στόλον Ἀργείων χιλιοναύτην
 τῇσδ' ἀπὸ χώρας

45

ἦραν, στρατιῶτιν ἄρωγῇν,
 μέγαν ἐκ θυμοῦ κλάζοντες ἄρη,
 τρόπον αἰγυπιῶν, οἷτ', ἐκπατίοις
 ἄλγεσι παίδων, ὕπατοι λεχέων
 στροφοδινοῦνται,

50

Menelaos der Fürst, und Agamemnon,
 Beid' herlich von Zeus durch Zepter und Thron,
 Beid' Atreus Söhn', ein Gespann voll Kraft,
 Des Argeiervereins Schiftausend in Wehr
 Von der Heimatsflur

Abführten zu tapferem Mitkampf:
 Herzhaft aus der Brust aufschreiend nach Mord,
 Zween Habichten gleich, die, der Kindlein halb,
 In verwildertem Schmerz, hoch ober dem Horst
 Hin kreisen und her,

Great Menelaus, king, and Agamemnon,
 Atreus' sons, the undaunted pair,
 In behalf of the honor they held from Jove,
 The throne, and the sceptre they bore alike,
 Launch'd from this land
 The Argive armament,
 A thousand ships, the allied host,
 From their inmost soul dread Ares shouting,
 Like vultures, who robb'd of their nestling brood,
 In anguish wheel
 Over their desolate tenement, rowing

πτερύγων ἑρετμοῖσιν ἑρεσσόμενοι,
 δεμνιοθήρη
 πόνον ὀρταλίχων ὀλέσαντες.
 ὕπατος δ' αἰῶν ἢ τις Ἀπόλλων,
 ἦ Πάν, ἦ Ζεὺς οἰωνόθρονον
 γόνον ὀξυβόαν,
 τῶνδε μετοίκων ὑστερόποινον
 πέμπει παραβᾶσιν Ἑρινόν.
 οὕτω δ' Ἀτρέως παῖδας ὁ κρείσσω

55

Von der Fittige ruderndem Schlage gewiegt,
 Da die Nestsorgfalt
 Um der Brut Aufpflegung dahinschwand :
 Doch ein Oberer hört, ob Apollon wo,
 Ob Pan, ob Zeus, die im Weissaghall
 Scharflautige Klag' ;
 Und der Wegführung nun folgt zum Vergelt
 Auf den Frevler gesandt die Erinny's.
 So sendet die Söhn' Atreus auf den Held,

With oar-like wings,
 For lost to them is their unfledg'd care
 Nurtur'd within the nest.
 Apollo, or Pan, or Jove,
 Listing on high to the wailing shriek,
 Their birds' lament,
 The spoilers' unholy deed attend
 With the after-penalty of their crime,
 The Erinys of those they expell'd.
 Thus omnipotent Jove, who guards
 The hospitable roof, pursues
 With vengeance of the Atreus-line

ἐπ' Ἀλεξάνδρῳ πέμπει ξένιος 60
 Ζεὺς πολυάνορος ἀμφὶ γυναικὸς,
 πολλὰ παλαίσματα καὶ γυιοβαρῇ,
 γόνατος κονλαισῶν ἐρειδομένον,
 διακναιομένης τ' ἐν προτελείοις
 κάμακος, θήσων Δαναοῖσιν, 65
 Τρωσί θ' ὁμοίως. ἔστι δ' ὅπη νῦν
 ἔστι τελεῖται δ' εἰς τὸ πεκρωμένον·
 οὔθ' ὑποκαίων, οὔθ' ὑπολείβων,
 οὔτε δακρύων, ἀπύρων ἱερῶν

Alexandros der Gott gastlicher Freundschaft,
 Zeus, der um das vielgattige Ehweib,
 Vielfältigen gliederentnervenden Kampf
 Des hinab in den Staub sich malmenden Knies,
 Und der splitternden Stang' in des Schlachtengewühls
 Vorkämpfen dem Danaer zuwägt,
 Und dem Troer zugleich. So geht's, wie es nun
 Da geht; es erfüllt sich des Schicksals Schlufs;
 Kein Flehanruf, kein Trankguß auch,
 Kein Thränenerguß wird Mören, die nie

The Phrygian chief for her who shar'd
 Her wedded love with many lords,
 Of many a battle-strife preparing
 The strength-consuming toil—
 The knee of the warrior bent in the dust,
 In the prelude-fight all shiver'd his spear—
 For the Trojan and Greek alike.
 But as events are now, they are;
 Fate hastens them on to their destin'd close,
 Nor by the altar's odorous flame,
 By libatory streams, or tears,

ὄργας ἀτενεῖς παραθέλξει. 70
 ἡμεῖς δ' ἀτίτῃ σαρκὶ παλαιᾷ
 τῆς τότ' ἀρωγῆς ὑπολειφθέντες
 μίμνομεν, ἰσχὺν
 ἰσόπαυδα νέμοντες ἐπὶ σκήπτροις.
 ὃ τε γὰρ νεαρὸς μυελὸς στέρνων 75
 ἐντὸς ἀναίσσων,
 ἰσόπρεσβυς, Ἄρης δ' οὐκ ἔνι χώρῃ·
 τό θ' ὑπεργήρων, φυλλάδος ἤδη

Glut achteten, beugen den Starrsinn.
 Doch wir, ungeehrt, weil altet der Wuchs,
 Von des Mitkampfs Zug' Auswürflinge hier,
 Wir weilen, da schon
 Kindähnliche Kraft uns stüzet der Stab.
 Denn zarteres Mark des Erblühenden strebt
 In dem Busen empor
 Greisähnlich, und nicht hat Ares Bestand :
 Hochaltendes nun, wann das grünende Laub

Shall he the' unyielding wrath appease
 Of deities whose fanes
 The votive flame hath not illum'd.
 We meanwhile, an unhonor'd band,
 With flesh by age's withering touch
 Blasted, that martial train
 Deem'd unfit to join, remain,
 A strength but that of childhood staying
 With the staff's support.
 For the spirit of infancy bounding within
 The breast is but that of decrepitude's years,
 Nor is Ares station'd there ;
 So with old age—when the verdure of life
 Is wither'd and sear,

κατακαρφομένης, τρίποδας μὲν ὁδοῦς
 στείχει, παιδὸς δ' οὐδὲν ἀρείων 80
 ὄναρ ἡμερόφαντον ἀλαίνει.
 σὺν δέ, Τυνδάρειω
 θύγατερ, βασίλεια Κλυταιμνήστρα,
 τί χρέος ; τί νέον ; τί δ' ἐπαισθομένη,
 τίνος ἀγγελίας 85
 πειθοῖ, περίπεμπτα θυοσκεῖς ;

Schon niedergedorrt, dreifüßigen Gang
 Hin schleicht es, und wankt wie ein Kind kraftlos,
 Ein am Tag' umirrendes Traumbild.—
 Doch Tyndaros Kind,
 O Königin du, Klytämnestra, wie nun ?
 Was Neues Geschah ? was vernahm dein Ohr ?
 Was für Botschaft gab
 Dir Vertraun, daß rings du Opfer erregst ?

His tottering limbs the staff upholding,
 Than babe not stronger, hobbling forth,
 A vision in day-light,
 The dotard roams.
 But thou, my royal dame,
 Daughter of Tynd'rus, Clytæmnestra, say,
 How fares it now ?
 What tidings of import strange have arriv'd ?
 What message hath reach'd your ears,
 With suasive pow'r
 Causing you thus on all sides to heap
 The shrines with your incens'd gifts ?

πάντων δὲ θεῶν τῶν ἀστυνόμων
 ὑπάτων, χθονίων,
 τῶν τ' οὐρανίων τῶν τ' ἀγοραίων,
 βωμοὶ δώροισι φλέγονται. 90
 ἄλλη δ' ἄλλοθεν οὐρανομήκης
 λαμπὰς ἀνίσχει,
 φαρμασσομένη κρίματος ἄγνου
 μαλακαῖς ἀδόλοισι παρηγορίαις,
 πελάνφ' μυχόθεν βασιλείῃ. 95

Dafs der Götter gesamt, die der Stadt vorstehn,
 In der Höh', in dem Grund,
 Wie der Himmlischen dort, so der Marktobmächt'
 Altär' in Geschenken entbrannt sind !
 Hierhin und dort, zu dem Himmel empor,
 Steigt leuchtende Glut,
 Balsamisch getränkt mit des heiligen Öls
 Unverfälschtem, geschmeidigem Labungsquell,
 Zum Gebäck aus dem Königsvorrath.

For lo ! with the meed of sacrifice
 The altars blaze around,
 In honor of those great deities
 Who guard this sacred ground,
 Those of the earth and those of heaven
 To whom the forum's charge is given.
 On this side and that, in lengthen'd line,
 The blaze ascends,
 Imbued with the sacred unguent's pure,
 Balm-wafting, gentle, pow'r,
 From within the recess of the regal bow'r.

τούτων λέξον θ' ὅ τι σοὶ δυνατόν,
 καὶ θέμις αἰνεῖν,
 παιῶν τε γενοῦ τῇσδε μερίμνης,
 ἦ νῦν, τότε μὲν κακόφρων τελέθει,
 τότε δ' ἐκ θυσιῶν ἀγανὰ σαίνουσ' 100
 ἔλπις, ἀμύνει φροντίδ' ἄπληστον,
 τὴν θυμοβόρον φρένα λύπην.
 κύριός εἰμι θροεῖν ὄδιον κράτος αἴσιον ἀνδρῶν στρ.
 ἐντελέων—ἔτι γὰρ θεόθεν καταπνεῖει

Hiervon sag' an, was möglich dir ist,
 Und zu melden vergönnt,
 Dafs Heilerin du hier werdest der Angst,
 Die nun mir bald anfeindet das Herz ;
 Bald freundlichen Glanz aus den Opfern erhebt
 Hofnung, und verscheucht den unendlichen Harm
 Der ins Herz einfressenden Wehmut.
 Macht ist mir zu erhöh'n bahnglückliche Stärke der Män-
 ner Str.
 Fürstliches Bluts (noch haucht ja von Gott in das Herz
 mir

Whate'er thou knowest, and canst impart,
 I adjure thee, declare ;
 Balm for my anxious soul prepare,
 Depress'd alternately by fear,
 And cheer'd by hope, which borrows from these
 Thy hallow'd rites
 Bland-soothing influence to repel
 Ever-craving care, and grief
 Which banquets on the soul.
 The' auspicious omen of their future hopes, Str.
 With which to cheer our leaders bold
 Heav'n met them in their path, I haste me to unfold—

πειθῶ μολπαῖν,
 105 ἀλκὰν ξύμφυτον, αἰὼν—
 ὅπως Ἀχαι-
 ῶν δίθρονον κράτος, Ἑλλάδος ἥβας
 ξύμφρονα ταγάν,
 πέμπει ξὺν δορὶ καὶ χερὶ πράκτορι
 110 θούριος ὄρνις Τευκρίδ' ἐπ' αἶαν,
 οἰωνῶν βασιλεὺς βασιλεῦσι νε-

Zutraun Liedhall,
 Mut mir regsame's Alter):
 Wie dort Achaia's
 Zweithronigen Sprofs, der an Kraft blüht,
 Einig in Herrschaft,
 Sandten mit Speer und mit Arm zu Vergeltungen
 Stürmische Adler ferne gen Troja,
 Als sie, Gebieter der Luft,
 Den Gebietern im Heer,

For still the gods impart
 A suasive power to' inspirit my old age,
 A vigor link'd by kindred tie
 To heav'n's prophetic melody—
 How the royal pair,
 The Achæan rule two-thron'd who share,
 Who lead to the field the array
 Of Hellas, united in purpose,
 Wing'd in resistless flight attends
 The monarch of birds to the Trojan shore,
 With hostile brand,
 And with guilt-avenging hand—

ὦν, ὁ κελαινός, ὃ τ' ἔξοπιν ἀργᾶς,
 φανέντες ἱ-
 κταρ μελάθρων, χερὸς ἐκ δορυπάλτου, 115
 παμπρέπτοις ἐν ἔδραισιν,
 βοσκόμενοι λαγίναν, ἐρικύμονα φέρματι, γένναν,
 βλαβέντα λοισθίων δρόμων.
 αἴλινον, αἴλινον εἰπέ, τὸ δ' εὖ νικάτω.
 κεδνὸς δὲ στρατόμαντις ἰδὼν δύολήμασι δισσοῖς ἀντ.
 Ἀτρεΐδας, μαχίμους ἐδάη λαγοδαΐτας, 121

Dér schwarz, dér hinten beschimmert,
 Erschienen unweit dem Palast
 An der Seite der Speerhand,
 Auf weitglänzendem Size,
 Haltend ihr Mahl von des Hasen an Frucht schwerträch-
 tiger Gattin,
 Die matt am Ende war des Laufs.
 Wehe getönt, o wehe ! doch sieg' einst Wohlfahrt !
 Als nun des Heers Weissager, der sorgsame, schaute des
 Atreus *Gegenstr.*
 Rüstiges Paar, da erkannt' er die Hasenverschlinger,

Hovering near the vestibule,
 On the spear-hand side appearing,
 Of sable plumage one, and one with light
 In glossy radiance dight,
 To the armament's royal chiefs,
 Near where their tent conspicuous stood,
 Mangling their prey, a hare, with numerous brood
 Pregnant, arrested in her flight.
 The dirge, the dirge attune ! the good prevail !
 Then, as the sage diviner of the host *Antistr.*
 The two Atridæ saw, diverse
 In spirit, the rapacious pair

πομπούς τ' ἀρχάς·
 οὕτω δ' εἶπε τεράζων.
 Χρόνῳ μὲν αἰ-
 ρεῖ Πριάμου πόλιν ἄδε κέλευθος· 125.
 πάντα δὲ πύργων
 κτήνῃ πρόσθε τὰ δημοπληθῇ
 Μοῖρα λαπάξει πρὸς τὸ βίαιον.
 οἶον μὴ τις ἄγα θεόθεν κνεφά-

Und Kriegsfeldherrn ;
 Und so redet' er Zukunft :
 „ Mit Macht einmál zeucht
 In des Priamos Veste der Zug hier ;
 Alle des Ringwalls
 Schätz' auch, welche die Völker sich sammelten,
 Odet des Schicksals Möra gewaltsam.
 Nur das göttlicher Neid
 Nicht verdunkle die Kraft

Of banqueters, and chiefs
 Supreme he recognis'd : prophetic then
 Thus spake he ; " Priam's town will fall
 In lapse of time before these powers ;
 All within its towers
 Of treasur'd wealth, the public hoard,
 Will Möra with violent grasp
 Render as prey to the' invader.
 Only may no invidious wrath
 From heav'n descending the brightness dim
 Of the curb of steel,

ση προτυπὲν στόμιον μέγα Τροίας 130
 στρατωθέν· οἷ-
 κῳ γὰρ ἐπίφθονος Ἄρτεμις ἀγνά,
 πτανοῖσιν κυσὶ πατρός,
 αὐτότοκον πρὸ λόχου μογεράν πτάκα θυομένοισι·
 στυγεῖ δὲ δεῖπνον ἀετῶν. 135
 αἴλιον, αἴλιον εἰπέ, τὸ δ' εὖ νικάτω.
 τόσον περ εὐφρων ἅ καλὰ ἐπιδός.
 δρόσοις ἀέπτοις μαλερῶν [λεόντων]

Dem geschärfeten Zaume der Kriegsfahrt
 Gen Troja! Groll hegt dem Palast
 Die latoische Jungfrau,
 Weil Zeus fliegende Hunde
 Vor der Geburt mit der Frucht die verschüchterte Häsia
 geopfert,
 Und hafst den Schmaus des Adlerpaars."
 Wehe getönt, o wehe! doch sieg' einst Wohlfahrt!
 „Die Holde, só liebereiches Sinns *Schlussg.*
 Für nackte Frühkuchlein der entbrannten Stürmer,

Which, forg'd by the conqueror, Troy shall feel :
 For the chaste maid, Artemis,
 With unpropitious eye regarding
 This house appears, her sire's wing'd hounds, devoting
 As an altar-offering,
 And with her offspring, the birth-pang
 Being yet unfelt, in common doom
 Involv'd, their hapless captive ; for she views
 With deepest hate the eagle's feast" —
 The dirge, the dirge attune ! the good prevail !
 " Such is the fost'ring care, *Epode.*
 With which the virgin-goddess fair
 Guards the nurslings of the wild,
 Or, dew-like embryos yet

πάντων τ' ἀγρονόμων φιλομάστοις
 θηρῶν ὀβρικάλοισιν. 140
 τερπνὰ δὲ τούτων
 αἰτῶ ξύμβολα κρᾶναι.
 δεξιὰ μὲν, κατάμομφα δὲ φάσματα.
 Ἰήϊον δὲ καλῶ Παιᾶνα,
 μή τινας ἀντιπνόους Δαναοῖς χρονίας ἐχενῆδας
 ἀπλοίας τεύξῃ, 146
 σπευδομένα θυσίαν ἐτέραν, ἄνομόν τιν', ἄδαιτον,

Und rings alles Gethiers in der Wildnis
 Noch brustliebende Jungen, lass' uns,
 Flehn wir, froh sich wenden zum Wohl die
 Glückliche zwar, doch bedenkliche
 Schau der Felsaar' hier!
 Des Heiles Gott auch sei gerufen, Pæan,
 Dafs nicht widrige Hauche dem Danaervolk sie mit langer
 Fahrthemmung zusend',
 Anderes Opfer begehend in Hast, ein verbotenes Unmahl,

Of ardent lions, and all else which roam
 The fields, or drawing life
 From the maternal stream.
 I pray her to direct
 To prosperous issue these
 Dark omens good announcing us, yet still
 Bearing an aspect threatening ill.
 Thee too, Pæan, I invoke
 That the' adventurous Greeks no more,
 By adverse gales long fetter'd to the shore,
 Thy goddess-sister's wrath may feel,
 While with an eager haste she bids prepare
 Another sacrifice, unhallow'd, one
 From which, unbanquetted, the taste recoils,

νεικέων τέκτονα σύμφυτον, οὐ δεισήνορα· μίμνει
 γὰρ φοβερὰ παλίνορσος
 οἰκονόμος δολία, μνάμων μῆνις τεκνόποινος.— 150
 τοιάδε Κάλχας ξὺν μεγάλοις ἀγαθοῖς ἀπέκλαξεν
 μόρσιμ' ἀπ' ὀρνίθων ὀδίων οἴκοις βασιλείοις.
 τοῖς δ' ὁμόφωνον

Ehlichen Streit aufregendes, nicht mannscheuendes. Furcht-
 bar

Harret ja sein, der zurückkehrt,
 Tückisch im Hause versteckt, um das Kind fortglühende
 Rachsucht."

Also halletе Kalchas, erhabenem Glücke vereinand
 Graunschicksal vom Gefögel des Wegs dem Palaste des
 Königs.

Solchem in Einklang

Source of domestic feuds,
 The' allegiance to the husband due
 Dislodging from the heart; for there abides,
 Yet to roll back in fearful retribution
 On his devoted head,
 At whose behest his daughter bled,
 A wrath, the household swaying, veil'd
 Beneath deceitful guise."
 Thus from the birds which met them in their path
 Did Calchas to the chiefs presaging
 Of this our royal house,
 Destiny's impending wrath,
 Yet, not unmix'd with good, its woes assuaging,
 Announce: then raise the' acclaim
 In unison with each,—

αἴλινον, αἴλινον εἶπέ, τὸ δ' εὖ νικάτω.

Ζεὺς, ὅστις ποτ' ἐστίν,—εἰ τόδ' αὖ- στρ. α.
 τῷ φίλον κεκλημένῳ, 156
 τοῦτό νιν προσεννέπω.
 οὐκ ἔχω προσεικάσαι,
 πάντ' ἐπισταθμώμενος,
 πλὴν Διός,—εἰ τὸ μάταν ἀπὸ φροντίδος ἄχθος
 χρὴ βαλεῖν ἐτητύμῳς· 161
 οὐδ' ὅστις πάροιθεν ἦν μέγας, αντ. α.

Wehe getönt, o wehe ! doch sieg' einst Wohlfahrt !
 Zeus, wer auch er sein mag, Str. 1.
 Wenn ihm lieb solcher Nam' entgegentönt,
 Also nennet ihn mein Ruf.
 Keinen weiß ich auszuspähn,
 Alles wohl abwägend, als
 Zeus nur, auf den ich die Last
 Der Besorgnis vereitelt
 Legen kann mit Zuversicht.
 Nicht auch Er, der vormals Geg. 1.

The dirge, the dirge attune ! the good prevail !—
 Jove, by whatever name Str. 1.
 It pleaseth him to be address'd,
 (If by that title of his sovereign sway,
 It freely I accord ;
 By this, all others scrutiniz'd, seems best
 Announc'd his claim
 As universal Lord,)
 Can with unerring judgment say,
 When of the' oppressive load, as vain, 'tis fitting
 To dispossess the thought :
 For He, in the' olden time Ant. 1.

παρμάχῳ θράσει βρόων,
οὐδὲν ἂν λέξαι πρὶν ὧν·
δς δ' ἔπειτ' ἔφν, τρια-
κτῆρος οἴχεται τυχών.

165

Ζῆνα δέ τις προφρόνως ἐπινίκια κλάζων,
τεύξεται φρενῶν τὸ πᾶν,
τὸν φρονεῖν βροτοὺς ὁδῶ-
σαντα, τὸν πάθει μάθος
θέντα κυρίως ἔχειν.

στρ. β'.

170

Mächtig war, aufgebläht von keckem Troz,
Nichts mir nähm' er ab ; er war.
Auch der drauf erwuchs, den Ob-
sieger fand er, und erlag.
Aber wer Zeus in Triumph
Mit Begeisterung anruft,
Wird empfahn Weisheit durchaus ;
Ihn, der Weisheit zeigt den Staub-
söhnen, ihn, der „ Leid belehrt“
Als Gesez hat aufgestellt !

Str. II.

Conspicuously great who flourish'd
In the full bloom of all-encountering spirit,
Can nought declare, his day
Being past ; extinct too is His sovereignty,
Who, next of line,
The guerdon he had won
Yielded to Him of matchless might ;
But he, Jove's victor-hymn who chants with zeal,
All wisdom shall attain ;
For 'tis he who to its paths
The erring minds of mortals guides,
'Tis he who ratifies the law
Whereby experience from mishap we draw.

Str. II.

στάζει δ' ἔν θ' ὕπνῳ πρὸ καρδίας
μνησιπήμων πόνοσ, καὶ παρ' ἄ-
κοντασ ἦλθε σωφρονεῖν.

δαιμόνων δέ που χάρις βίαιος. 175

σέλμα σεμνὸν ἡμένων.

καὶ τόθ' ἡγέμων ὁ πρέ- ἀντ. β'.

σβυς νεῶν Ἀχαϊκῶν,

μάντιν οὔτινα ψέγων,

ἐμπαίοισι τύχαισι συμπνέων, 180

Waltt doch oft im Schlaf auch vor das Herz

Schuldbewußt Seelengraun,

Und dem Starrsinne kommt Besonnenheit.

Huld der Götter traun, die allgewaltig

Steuren dort auf hehrem Siz!

Drauf sodann der ältre Heer-

Geg. II.

fürst der Schiff' Achaia's,

Nichts am Seher tadelnd, nein,

In androhend Ungemach gefalst,

On the slumbering sense distills,

Visiting with its smart

Each conscious heart,

The pang of unforgotten ills,

And even on the' unwilling ear

Returning sense obtrudes.

Those too, perchance, enforce their claim,

Who in Heav'n's dread seat enthron'd

Have seen their high supremacy disown'd.—

And then the chieftain elder-born

Ant. II.

Of the Grecian armament,

Chiding not the seer's prediction,

To the sad doom resign'd of heav'n's infliction,

εὖτ' ἀπλοῖα κεναγγεῖ βαρύ-
 νόντ' Ἀχαϊκὸς λεώς,
 Χαλκίδος πέραν ἔχων παλιῖρό-
 θοις ἐν Αὐλίδος τόποις,

πνοαὶ δ' ἀπὸ Στῆρύμονος μολοῦσαι στρ. γ'.
 κακόσχολοι, νήστιδες, δύσορμοι, 186
 βροτῶν ἄλαι,
 νεῶν τε καὶ πεισμάτων ἀφειδεῖς,

Als der Fahrt Hemmung, fals-
 leerend, abschwächt' Achaia's Kriegervolk,
 Welches Chalkis Burg entgegen, aufhielt
 Aulis wogumrollter Strand.

Und Wind' im Ansturz vom Strymon bringend Str. III.
 Elende Weil', argen Stand und Fastung
 Und irren Gang der Männer,
 Nicht schonend Schif noch Hemmtau,

When the Grecians' proud array
 Impeded in its course,
 Whilst each resource
 Quick fail'd, in irksome idlesse lay,
 From the port of Aulis, where
 In ever-changing course
 Now reflux, now advancing, roar
 The waves of the Euripus-tide,
 Doom'd long to gaze on the Chalcidian shore,
 And breezes from the Strymon blowing Str. III.
 Bear them across the main,
 Famine, restraint, inaction in their train,
 Mortals' course deceiving,
 Full measure dealing to the ships

παλιμμήκη χρόνον τιθεῖσθαι
 τρίβῳ, κατέξαινον ἄνθος Ἀργείων. 190
 ἐπεὶ δὲ καὶ πικροῦ
 χείματος ἄλλο μῆχαρ
 βριθύτερον πρόμοισιν
 μάντις ἔκλαγξεν, προφέρων
 Ἄρτεμιν, ὥστε χθόνα βιά- 195
 κτροις ἐπικρούσαντας Ἀτρεί-
 δας δάκρυ μὴ κατασχεῖν.

In Läng' endlos die Säumnis dehrend,
 Sie dörrten grundaus die Blüt' Achaia's weg.
 Doch als des herben Sturms
 Linderung jezt, die mehr noch
 Lastete, laut den Häuptern
 Kalchas getönt, meldend den Zorn
 Artemis, dáfs heftig den Erd-
 Grund mit dem Stab schlugen die Söhn'
 Atreus, die Zähr' im Antliz :

And their cordage of decay,
 Delay redoubling on delay,
 Arresting in their onward course,
 And withering all the flow'r of Greece away.
 Then of the disastrous storm
 A remedy to stay the force,
 Yet more grievous than the ill,
 When aloud the augur urg'd
 On the chiefs, alleging this
 His taunt, the wrong sustain'd by Artemis,
 The' Atridæ, stirr'd with sudden impulse, hurl'd
 Their sceptres on the plain,
 Nor could the gushing tear restrain :

ἄναξ δ' ὁ πρέσβυς τόδ' εἶπε φωνῶν— ἀντ. γ'.

Βαρεῖα μὲν κῆρ τὸ μὴ πιθέσθαι·

βαρεῖα δ', εἰ 200

τέκνον δαῖξω, δόμων ἄγαλμα,

μιαίνων παρθενοσφάγοισιν

ῥέιθροις πατρώους χέρας πέλας βωμοῦ.

τί τῶνδ' ἄνευ κακῶν ;

πῶς λιπόνανς γένωμαι, 205

ξυμμαχίας ἀμαρτῶν ;

Der ältere Heerfürst anjezt begann so :

Geg. III.

„ Ein hart Geschick droht dem Ungehorsam ;

Doch hart auch, soll mein Kind ich

Zerhaun, der Wohnung Kleinod,

Dafs graunvoll mir vom Blut der Jungfrau

Die Vaterhand sei befleckt am Brandaltar.

Was dessen leer von Leid ?

Üb' ich Verrath am Schiffsheer,

Brechend den Bund des Mitkampfs ?

Then spake the elder king exclaiming,

Ant. III.

“ How dread the' alternative

Thus offer'd to my choice, or not to give

Due heed to heav'n's behest,

Or my house's ornament,

My child, yield up for sacrifice,

With his virgin-daughter's gore

Defiling a fond father's hands

The altar's consecrated pile before !

Which preferring can I hope

Not to share the' attendant ills ?

Recreant to my fleet become

In utmost need ? Those compromise

πανσανέμον γὰρ θυσίας
 παρθενίου θ' αἵματος ὀρ-
 γᾷ περιόργως ἐπιθυ-
 μεῖν θέμις· εἶ γὰρ εἶη. 210
 ἐπεὶ δ' ἀνάγκης ἔδν λέπαδνον, στρ. δ'.
 φρενὸς πνέων δυσσεβῇ τροπαίαν
 ἄναγνον, ἀνίερων, τόθεν
 τὸ παντότολμον φρονεῖν μετέγνω.
 βροτοὺς θρασύνει γὰρ αἰσχρομήτης 215

Dafs sie ein sturmstillendes Sühn-
 opfer und jungfräuliches Blut
 Trachten mit heifsgierender Gier,
 Ist ja gerecht; denn Heil bringt's!"
 Doch als vom Nothzwang das Joch er aufnahm, Str. IV.
 Entgegnen Geist athmend, frevlen Irrgeist,
 Verrucht und sündig, wodurch
 Der Mensch in alle Frechheit,
 Wie spät er einsah,
 Verirrt; denn dreist macht zu Schand' und Greuel

Whose purpose is allied to mine?
 'Twere meet that, with desire to fury rais'd,
 They should the virgin's blood, an offering giv'n
 To quell the tempest's ire,—
 The claim I own were just,—require."
 But when beneath the yoke he bow'd Str. IV.
 Of stern necessity,
 Purport breathing from his soul
 To guilt veer'd round, unholy, impious,
 Thence, all compunction lost, the course of thought
 Being chang'd intent of reckless daring wrought:
 For such is the career of guilt
 Which mortals run,

τάλαινα παρακοπὰ
 πρωτοπήμων. ἔτλα δ' οὖν θυτὴρ γενέσθαι
 θυγατρὸς, γυναικοποιῶν πολέμων ἄρωγάν,
 καὶ προτέλεια ναῶν.

λιτὰς δὲ καὶ κληδόνας πατρώους ἀντ. δ'.
 παρ' οὐδέν, αἰῶνα παρθένειόν τ', 221
 ἔθεντο φιλόμαχοι βραβεῖς.
 φράσεν δ' ἀόζοις πατὴρ μετ' εὐχάν,

Der schnöde Wahnsinn der Urvergehung :
 Jetzt faßt' er Mut, selbst sein Kind zu opfern,
 Dem Krieg' um Fraunraub hülfreichen Beistand,
 Und Einsegnung der Schifffahrt.
 Das Angstgeschrei nun schätzten nichts sie, Geg. IV.
 Und nichts den Blütenleib der Jungfrau,
 Gierig des Kampfs, die Richter.
 Da ruft den Priestern nach Flehn der Vater,

When once the dread delirium of crime
 Shuts out virtuous resolves,
 From small beginnings rising, in due time
 It to deeper still leads on.
 Thus did a parent nerve his resolution
 To offer up his child, in furtherance
 Of the martial enterprize,
 Which for a wife's abduction sought redress,
 Preliminary rite the fleet unmooring.
 All disregarded were her prayers Ant. IV.
 By the warrior-chiefs,
 Her tender age's virgin bloom,
 Her invocations of a father's name ;
 He to the priest's attendants, when the prayer
 Was o'er, gave her in charge that they should bear

δίκαν χιμαίρας ὑπερθε βωμοῦ
 πέπλοισι περιπετῇ 225
 παντὶ θυμῷ προνωπῇ λαβεῖν ἀέρδην,
 στόματός τε καλλιπρώρου φυλακὰν κατασχεῖν,
 φθόγγον ἀραῖον οἴκοις,
 βίβη, χαλίνων τ' ἀναύδῳ μένει. στρ. ε.
 κρόκου βαφὰς δ' εἰς πέδον χέουσα, 230
 ἔβαλλ' ἕκαστον θυτήρων

Der Opfergeis gleich, sie überm Altar,
 Umflattert von dem Gewand,
 Wie sehr sie räng' hinabwärts,
 Empor-zu-halten,
 Und des schönen Mündleins beredten Wächter,
 Den Laut, zu hemmen vom Fluch der Wohnung
 Durch Zwang der sprachlos gestrengten Zügel. *Str. v.*
 Zur Erd' ihr Safrangewand nun senkend,
 Warf sie jedem der Opfrer

Her, as they would the victim goat,
 With promptest zeal
 Aloft, and place her on the altar's pile
 Swath'd all closely in her robes,
 Her aspect prone-averted, and the while
 Her lips on which the hue
 And form of beauty was impress'd to seal
 With vigilant caution, lest a plaintive wail
 Should utterance find, or curse
 For wrong sustain'd against a guilty house,
 Violence using, and the bridle's force
 Quelling all pow'r of speech. Meanwhile she glanc'd, *Str. v.*
 Her saffron-died attire
 In loose disorder streaming
 Over the plain, from each imploring eye

ἀπ' ὄμματος βέλει φιλοίκτη,
 πρέπουσά θ', ὡς ἐν γραφαῖς, προσεννέπειν
 θέλουσ'· ἐπεὶ πολλάκις
 πατὸς κατ' ἀνδρῶνας εὐτραπέζους 235
 ἔμελψεν, ἄγνᾳ δ' ἀταύρωτος αὐδᾷ πατὸς
 φίλου τριτόσπονδον εὐποτμόν τ'
 αἰῶνα φίλως ἐτίμα.
 τὰ δ' ἔνθεν οὐτ' εἶδον, οὐτ' ἐννέπω. ἀντ. ἐ.
 τέχνη δὲ Κάλχαντος οὐκ ἄκραντοι. 240

Vom Aug' ein Flehgeschofs um Mitleid ;
 Und reizend, als im Kunstgemälde,
 Wollte sie Red' erheben.
 Dieweil im tischreichen Saal die Jungfrau
 Des Vaters dreifach geweihtes Loos
 Oft froh mit Gesang gefeiert.
 Das weitre, nicht sah ich's, noch erzähl' ich's. Geg. v.
 Doch Kalchas Weissag' ist nicht erfolglos.

On the sacrificial train
 Pity-inspiring shafts, and stood
 All bright in loveliness, like as by art
 Of painter sketch'd, looking as though she would
 Say something ; for oft-times
 In the guest-chamber of her sire
 The costly banquet she was wont to grace,
 And honoring his degree and place
 Blissful, and by threefold libation hallow'd,
 With her pure virgin-voice the melody inspire.
 What follow'd I nor witness'd nor declare : Ant. v.
 But ne'er hath Calchas prov'd
 His augur-arts deceitful ;—

δίκαια δὲ ταῖς μὲν παθοῦσιν
 μαθεῖν ἐπιρρέπει· τὸ μέλλον δ',
 ἐπεὶ οὐ γένοιτ' ἂν λύσις, προχαιρέτω·
 ἴσον δὲ τῷ προστέκειν·
 τορὸν γὰρ ἤξει σὺναρθρον ἀνταῖς. 245
 πέλοιτο δ' οὖν τὰπὶ τούτοιςιν εὐπραξίς, ὥς
 θέλει τόδ' ἄγχιστον Ἀπίας
 γαίης μονόφρουρον ἔρκος.
 ἦκω σεβίζων σόν, Κλυταιμνήστρα, κράτος·

Auch Dike wägt traun den Leiderduldenden
 Belehrung zu für künftig.
 Doch Vorerkennung, bevor geschehn ist
 Was fern herannaht, die fahre wohl.
 Gleich wäre die Vorbeseufzung.
 Denn klar erfolgt's einst mit hellem Tagslicht.
 O möge dies nun gedeihn zu Wohlfahrt!
 So wünscht die Hausfreundschaft hier, die Apia's
 Land schirmt allein als Schuzwehr.
 Ich nah' in Ehrfurcht, Klytämnestra, deiner Macht!

Justice retributive deals out, I ween,
 Her wisdom in full measure
 To those who mourn the' infliction,
 But of the future, whence no refuge can
 Ever be hop'd, farewell the vain prediction ;
 That were to mourn before
 Their date life's miseries ;—for those
 Clear issue shall, in union close, attend.
 May all events succeeding end
 In happy consummation, this the prayer
 Of those left here to cling, sole guards, to the' Apian shore.
 I come, meet homage to thy sovereign pow'r

δίκη γάρ ἐστι φωτὸς ἀρχηγοῦ τέλει 250
 γυναικ', ἐρημωθέντος ἄρσενος θρόνου.
 σὺ δ' εἴ τι κεδνόν, εἴτε μή, πεπυσμένη,
 εὐαγγέλοισιν ἐλπίσιν θνηπολεῖς,
 κλύοιμ' ἂν εὐφρων· οὐ δὲ σιγῶσθι φθόνος.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

εὐάγγελος μέν, ὥσπερ ἡ παροιμία, 255
 ἔως γένοιτο μητρὸς εὐφρόνης πάρα.

Denn billig ehrt man eines Hochobwaltenden
 Ehgattin, wenn verödet steht des Mannes Thron.
 Ob etwa Werthes, oder nicht, gehört du hast,
 Und froher Hofnungskunde voll dein Opfer bringst,
 Vernähm' ich gern wol; doch auch schweigend kränkst
 du nicht

ΚΛΥΤΑΜΝΕΣΤΡΑ.

Mit froher Kündigung, wie es heißet im alten Spruch,
 Komm' uns der Morgen von der Segensmutter Nacht.

Rendering, Clytæmnestra; such befits
 Our monarch's consort to receive, when from
 The regal seat his presence is withdrawn.
 But whether aught auspicious in its import
 Has, or not, reached your ears, that thus with hope
 Joy's message bearing the' incense-offering
 Thou bring'st, I fain would hear, yet murmur not
 If silence to observe should please thee best.

CLYTÆMNESTRA.

Tidings of good, as men are wont to say,
 May this morn bear you from the womb of night.

πεύσει δὲ χαρμα μείζον ἐλπίδος κλύει·

Πριάμον γὰρ ἤρήκασιν Ἀργεῖοι πόλιν.

XO. πῶς φής ; πέφευγε τοῦπος ἐξ ἀπιστίας.

ΚΛ. Τροίαν Ἀχαιῶν οὔσαν ἢ τορῶς λέγω ; 260

XO. χαρά μ' ὑφέρπει, δάκρυον ἐκκαλουμένη.

ΚΛ. εὖ γὰρ φρονοῦντος ὄμμα σου κατηγορεῖ.

XO. τί γὰρ τὸ πιστόν ἐστι τῶνδ' ἐσσι τέκμαρ ;

ΚΛ. ἔστιν· τί δ' οὐχί ; μὴ δολώσαντος θεοῦ.

XO. πότερα δ' ὀνείρων φάσματ' ἐνπιθῇ σέβεις ; 265

ΚΛ. οὐ δόξαν ἂν λάβοιμι βριζούσης φρενός.

Freud' hören sollst du, größer als sich Hoffnung träumt !

Siegreich in Priamos Stadt gestürmt ist Argos Heer !

CH. Wie sagtest du ? hin flog mir unglaublich das Wort.

KL. Troja den Achaïern eigen ! Red' ich klar genug ?

CH. Freud' überrascht mich, Thränen mir entlockende.

KL. Daß du es wohlmeinst, sagt ja deines Auges Blick.

CH. Wie denn ? verbürgt hat dieses doch ein Zeichen dir ?

KL. Mir hat's ; wie anders ? teuschen müßt' uns denn ein Gott.

CH. Ist Traumerscheinung, die vertrauensvoll du ehrst ?

KL. Nie möcht' ich glaubhaft achten schlafbetäubten Sinn.

Joy higher still than that your utmost hope

Had shap'd I bring you : in the Argive might

The town of Priam hath a conqu'ror found.

CH. How speak'st ? thy words through strangeness mock my ears.

CL. That Troy owns Grecian lords—now speak I plainly ?

CH. Joy moving me to tears thrills through my frame.

CL. Yes ! your eye's glance proves me your friendly feeling.

CH. Canst thou produce me credible proof of these ?

CL. I can : how could I not ? Heav'n ne'er deceiving.

CH. Say, yieldst thou dreams the homage of thy faith ?

CL. The drowsy dotard's thoughts I could not prize.

ΧΟ. ἀλλ' ἢ σ' ἐπίανέν τις ἄπτερος φάτις ;
 ΚΛ. παιδὸς νέας ὦς, κάρτ' ἐμωμήσω φρένας.
 ΧΟ. ποῖον χρόνου δὲ καὶ πεπόρθηται πόλις ;
 ΚΛ. τῆς νῦν τεκούσης φῶς τόδ' εὐφρόνης λέγω. 270
 ΧΟ. καὶ τίς τόδ' ἐξίκοιτ' ἂν ἀγγέλων τάχος ;
 ΚΛ. Ὁφαίστος, Ἰδης λαμπρὸν ἐκπέμπων σέλας.
 φρυκτὸς δὲ φρυκτὸν δεῦρ' ἀπ' ἀγγάρον πυρὸς
 ἔπεμπεν· Ἰδη μὲν, πρὸς Ἑρμαῖον λέπας
 Δήμνον· μέγαν δὲ πανὸν ἐκ νήσου τρίτον 275
 Ἀθῶν αἶπος Ζηνὸς ἐξεδέξατο,

CH. Nun ? hat gelabt dich so ein flatterhaft Gerücht ?
 KL. Wie eines Mädleins traun verhöhnst du meinen Sinn.
 CH. In welcher Zeit denn sank die Stadt zur Plünderung ?
 KL. In dieser Nacht selbst, die gebär dies Morgenlicht.
 CH. Und wer bis hieher brächte wol Botschaft so schnell ?
 KL. Hefästos, der vom Ida hellen Glanz gesandt.
 Denn Feuerbotschaft, Leucht' auf Leuchte, flog daher
 Fortstralend. Ida stralt auf Hermes Vorgebirg'
 In Lemnos ; groß dann stieg des Eilands Feuerung,
 Die drittens Athos Zeusgeweihte Kupp' empfang.

CH. But sure, some vague report's soft unction cheats you ?
 CL. Thou quite contemn'st my mind, as 'twere an infant's.
 CH. How long hath now the city been o'erwhelm'd ?
 CL. The night that bore this morn brought me the news.
 CH. What herald could such wondrous speed achieve ?
 CL. Hephæstus, his clear light from Ida sending.
 Torch-fire from torch-fire, with successive gleam,
 Sped hither : Ida to the Hermæan crag
 Of Lemnos sends it : Jove's Athoan steep
 Caught the bright beacon from the island next,

ὑπερτελής τε, πόντον ὥστε νωτίσαι,
 ἰσχὺς πορευτοῦ λαμπάδος, πρὸς ἡδονὴν
 πεύκη, τὸ χρυσοφεγγές, ὥς τις ἥλιος,
 σέλας παραγγείλασα Μακίστρου σκοπαῖς. 280
 ὁ δ' οὐ τι μέλλων, οὐδ' ἀφραδμόνως ὕπνῳ
 νικώμενος, παρῆκεν ἀγγέλου μέρος·
 ἐκὰς δὲ φρυκτοῦ φῶς ἐπ' Εὐρίπου ῥοὰς
 Μεσσαπίου φύλαξι σημαίνει μολόν.
 οἱ δ' ἀντέλαμψαν καὶ παρήγγειλαν πρόσω, 285
 γραῖας ἐρείκης θωμὸν ἄψαντες πυρί.

Ganzhin der Meerflut Rücken nun umkleidete
 Die Kraft der Wandelleuchtung, frohes Ungestüms,
 Der Kien, der goldhell stralend, gleich dem Sonnenlicht,
 Den Glanz Makistos steiler Wart' anmeldete.
 Nicht aber liefs der säumig, noch achtlos vom Schlaf
 Bewältigt, seine Botenpflicht vorübergehn ;
 Fern läuft der Glutschein an des Euripos Strömungen,
 Mesapions Bergwächtern kund zu thun die Mähr.
 Mit Gegenleuchtung trugen sie die Kunde fort,
 Anzündend altgedörrter Heid' Aufstapelung.

And speeds it in its onward strength, o'erpassing
 The deep's broad bosom, harbinger of joy,
 Sun-like, its radiance golden-bright despatching
 To watch-tow'rs of Makistus. He, to sloth
 Not yielding, nor by sleep ill-tim'd o'ercome,
 Left not undone the messenger's part, but far
 O'er the Euripus tide the torch-light speeds,
 As signal of their task to those who on
 Messapian heights kept watch. They recognis'd
 The sign, and sent it onwards, kindling straight
 Græa's heath-pile in answer. In full strength,

σθένουσα λαμπὰς δ' οὐδέπω μαυρουμένη,
 ὑπερθοροῦσα πεδίων Ἀσωποῦ, δίκην
 φαιδρᾶς σελήνης, πρὸς Κιθαιρῶνος λέπας,
 ἤγειρεν ἄλλην ἐκδοχὴν πομποῦ πυρός. 290
 φάος δὲ τηλέπομπον οὐκ ἠγαίνετο
 φρουρά, πλέον καίουσα τῶν εἰρημένων
 λίμνην δ' ὑπὲρ Γοργῶπιν ἔσκηψεν φάος·
 ὄρος τ' ἐπ' Αἰγίπλαγκτον ἐξικόμενον,
 ὦτρυνε θεσμὰ μὴ χατίζεσθαι πυρός. 295
 πέμπουσι δ' ἀνδαίοντες ἀφθόνη μένει

Kraftvolle Loh' izt, ungeschwächt von Dunkelheit,
 Hinüberzuckend durch des Äsopos Au, nach Art
 Des klaren Mondes, traf Kithärons jäh'n Fels,
 Und weckt' ein andres Folgelicht der Sendeglut;
 Und ferner Sendung hellen Glanz versagte nicht
 Die Warte, mehr noch flammend, als die vorigen.
 Fort nun Gorgopis See hinüber schlug der Glanz;
 Am Berge dann des Ägiplankton angelangt,
 Trieb er zur Pflicht, willfährig mir zu sein mit Glut.
 Anschürer dorthier lassen mit unkarger Macht

Undimm'd in splendor, bounding, the beacon-light,
 O'er the Asopus plain, like a glad moon,
 To the Cithæron cliff-height, speedily rais'd
 Of flame enkindling flame another course
 Streaming in quick succession: nor disown'd
 The light despatch'd to him from far the watch
 There station'd, but with brighter still replied:
 Glanc'd o'er Gorgopis then the blaze, the hill
 Of Ægiplanctus tow'rd, and there bade meet
 Observance to the watch-fire's law be paid.
 They, to full might enkindling it, send forth

φλογὸς μέγαν πώγωνα, καὶ Σαρωνικοῦ
 πορθμοῦ κάτοπτον πρῶν' ὑπερβάλλειν πρόσω
 φλέγουσαν· εἴτ' ἔσκηψεν, ἔστ' ἀφίκετο
 Ἄραχναῖον αἶπος, ἀστυγείτονας σκοπᾶς· 300
 κᾶπειτ' Ἀτρειδῶν εἰς τόδε σκίπτει στέγος
 φάος τόδ', οὐκ ἄπαππον Ἰδαίου πυρός.
 τοιοῖδε τοί μοι λαμπαδηφόρων νόμοι,
 ἄλλος παρ' ἄλλου διαδοχαῖς πληρούμενοι·
 νικᾷ δ' ὁ πρῶτος καὶ τελευταῖος δραμῶν. 305
 τέκμαρ τοιοῦτο σύμβολόν τε σοὶ λέγω,

Die Flamme wehn, großsbärtig, daß des saronischen
 Meerbusens sichtbar Strandgeklipp fern überschoß
 Die Leuchtung; fort dann schlug sie, und ereilte
 Des Arachnäons spize Wart' unfern der Stadt.
 Und nun zum Atreionendach hier kommt gestürmt
 Der Stral, der, nicht ohn' Ahnen, stammt vom Idaseur.
 Also gefertigt ward der Fackelboten Dienst,
 Und Flamm' auf Flamm' in steter Folge fortgereiht.
 Preis nimt der Anfangsläufer und der endende.
 So war das Zeichen und Gemerck, ich sag' es dir,

The beard-like flame, high rear'd, in onward course
 Ardent to glance it o'er the headland-height
 The bay o'erhanging of Saronicus.
 Impetuous then it bore it, till it reach'd
 The height of Arachnæum, station-points
 Neighbouring the city, and then strikes upon
 The roof here of the' Atridæ this fair light,
 No dubious offspring of the' Idæan flame.
 Such were the laws observ'd me in due course
 By the torch-bearers, each by each reliev'd.
 To him alike who first, to him who last
 Runs, is the prize awarded: such the proof,

ἀνδρὸς παραγγείλαντος ἐκ Τροίας ἐμοί.

ΧΟ. θεοῖς μὲν αὖθις, ὦ γύναι, προσεύξομαι·
λόγους δ' ἀκοῦσαι τοῦσδε κάποθανυμάσαι
διανεκῶς θέλωμι' ἄν, ὡς λέγεις, πάλιν. 310

ΚΛ. Τροίαν Ἀχαιοὶ τῇδ' ἔχουσ' ἐν ἡμέρᾳ.
οἶμαι βοὴν ἄμικτον ἐν πόλει πρέπειν.
ὄξος τ' ἄλειφά τ' ἐγχείας ταυτῷ κίτει,
διχοστατοῦντ' ἄν, οὐ φίλω, προσεννεποῖς.
καὶ τῶν ἀλόντων καὶ κρατησάντων δίχα 315

Das mein Gemahl von Troja mir zuförderte.

CH. Den Göttern nochmals, edles Weib, sei laut gedankt.
Doch solche Red' anhören voll Bewunderung,
Das möcht' ich unablässig. Rede denn fortan!
KL. Troja der Achaier Eigenthum an diesem Tag!
Mir daucht, Geschrei mishällig tobt die Stadt hindurch.
Baumöl und Essig, gießs sie beid' in Ein Gefäß,
Getrennt in Zwietracht, nicht befreundet, nennst du sie.
So hörst du dort Bezwungner und Obslegender

The signal such, which, by my lord despatch'd
To me from distant Troy, I now announce thee.

CH. Hereafter, Lady, shall the gods receive
My meed of praise; now willingly to these
Thy accents would I list once more, and with
Wonder untir'd, as thou dost utter them.
CL. The Greeks this day hold sovereign rule in Troy.
The jarring din, methinks, shouting confus'd,
Throughout its streets, strikes on my ear; as oil
And acete having pour'd into one vessel,
You would not term their meeting that of friends,
But of foes rather, thus the list'ner may
The several cries of captives and of conqu'rors

φθογγὰς ἀκούειν ἐστί, συμφορᾶς διπλῆς.
οἱ μὲν γὰρ ἀμφὶ σώμασιν πεπτωκότες
ἀνδρῶν, κασιγνήτων τε, καὶ φυταλμίων
παῖδες γερόντων, οὐκέτ' ἐξ ἐλευθέρου
δέρης ἀποιμύζουσι φιλτάτων μῆρον. 320
τοὺς δ' αὖτε νυκτίπλαγκτος ἐκ μάχης πόνος
νῆστις πρὸς ἀρίστοισιν, ὧν ἔχει πόλις,
τάσσει, πρὸς οὐδὲν ἐν μέρει τεκμήριον,
ἄλλ' ὥς ἕκαστος ἔσπασεν τύχης πάλον.
ἐν αἰχμαλώτοις Τρωϊκοῖς οἰκήμασιν 325

Zwiefachen Ausruf tönen durch zwiefaches Loos.
Denn diese gramvoll über Leichen hingestreckt,
Der jungen Mannschaft Brüder, und der altenden
Erzeuger Söhne, nicht aus freiem Halse mehr
Erhöhn sie Wehklag' um das Geschick der Theuersten.
Doch jene treibt nachtirre Kriegsarbeit vom Kampf
Jezt nüchtern zu Frühmahlen, wie sie beut die Stadt,
Geordnet nicht nach abgemefnes Theils Gemärk.
Nein, so wie blindlings jeder zog der Tyche Loos,
Sind sie in Troja's speererrungen Wohnungen

Hear, twofold hap betokening ; those to corpses
Of husbands clinging, and of brothers, sons
To the' aged forms of those who gave them birth,
Mourn the sad destiny of their best-lov'd,
With plaints no longer issuing from free lips.—
While these the battle's toil in errant course
Wide-scattering, hunger-fraught, groups to such meals,
As from the city they can glean, their posts
By no particular signal being assign'd,
But as each draws his lot from fortune's urn.
Now dwell they in the Trojans' halls, spear-captive,

ναίουσιν ἤδη, τῶν ὑπαιθρίων πάγων
 δρόσων τ' ἀπαλλαγέντες, ὥς δ' εὐδαίμονες,
 ἀφύλακτον εὐδήσουσι πᾶσαν εὐφρόνην.
 εἰ δ' εὖ σέβουσι τοὺς πολισσόχους θεούς,
 τοὺς τῆς ἀλόουσης γῆς, θεῶν θ' ἰδρύματα, 330
 οὐκ ἂν γ' ἐλόντες αὖθις ἀνθαλῶεν ἂν.
 ἔρωσ δὲ μή τις πρότερον ἐμπίπτῃ στρατῷ
 πορθεῖν ἢ μὴ χρῆ, κέρδεσιν νικωμένους.
 δεῖ γὰρ πρὸς οἴκους νοστήμον σωτηρίας

Einwohner jezo, und von des ofnen Himmels Frost
 Und kaltem Thau erlöset, o Glückselige !
 Hutlos hinfort durchruhn sie ganz die Labenacht.
 Wenn nun des dienstbarn Landes stadtbwaltende
 Gottheiten fromm sie ehren, und ihr Heiligthum,
 Nie werden wol die Sieger wiederum besiegt.
 Dafs nur Begier nicht allzufrüh' eindring' ins Heer,
 Zu trachten Unfug, durch des Gewinns Anreiz erregt.
 Denn noch bevorsteht, heim zu froher Wiederkehr

From the' elements rigor, frosts and dews, releas'd,
 And will, like the' affluent, the livelong night
 Repose, unharass'd by the toils of watching.
 Should they, moreover, fitting reverence pay
 To the town's guardian deities, to those
 Who shield the conquer'd land, and to their fanes,
 Victors themselves they ne'er the sad reverse
 Will of defeat experience : but let not
 Avarice taint the host, and lead them on
 To violate, impell'd by gain, those things
 They should not mar ; for yet the other course
 Of the race-ground which gives them back in safety

κάμψαι διαύλου θάτερον κῶλον πάλιν. 335

θεοῖς δ', ἀναπλάκητος εἰ μόλοι στρατός,

ἐγρηγορὸς τὸ πῆμα τῶν ὀλωλότων

γένοιτ' ἄν, εἰ πρόσπαια μὴ τύχοι κακά.

τοιαῦτά τοι γυναικὸς ἐξ ἑμοῦ κλέβεις.

τὸ δ' εὔκρατοίη, μὴ διχορρόπως ἰδεῖν. 340

πολλῶν γὰρ ἐσθλῶν τήνδ' ὄνησιν εἰλόμην.

ΧΟ. γύναι, κατ' ἄνδρα σῶφρον' ἐμφρόνως λέγεις.

ἐγὼ δ', ἀκούσας πιστά σου τεκμήρια,

θεοὺς προσειπεῖν εὔπαρασκευάζομαι.

Der Doppelrennbahn zweiten Lauf zurückzudrehn.

Wenn nun den Göttern schuldig heimkehrt' unser Heer,

Erwacht zum Fluch möcht' aller Ausgetilgten Blut

Aufstehn, wo nicht auch neues Weh hinzu noch stürmt.

Solch einem Worte, mein des Weibes, gieb Gehör.

Doch Heil sei Ausschlag, sonder Schwanken anzuschau'n

Denn vieles Guten Vollgenußs erlangt' ich hier.

CH. O Weib, mit Mannsverstände sprichst du wohlgesinnt.

Doch da der Wahrheit Zeichen ich gehört von dir,

Die Götter dankbar anzurufen, liegt mir ob.

Remains, the goal being turn'd. Nay should the host

A steady course await, by no mishaps

Impeded, unforeseen,—granting ev'n this,—

Heav'n's vengeance, wakeful still, may in redress

Of murder'd innocence o'ertake it yet.

Such tidings, which a woman bears, receive.

But may the good, no doubtful stress imparting,

Bear down the beam, for much to my enjoyment

Offers itself at this auspicious crisis.

CH. Lady, with manly sense thou speak'st, full sagely.

Now with meet preparation to address

The Gods is mine, for credible proofs thou bring'st,

χάρις γὰρ οὐκ ἄτιμος εἴργασται πόνων. 345

ὦ Ζεῦ βασιλεῦ, καὶ νύξ φιλία,

μεγάλων κόσμων κτεάτειρα,

ἦτ' ἐπὶ Τροίας πύργοις ἔβαλες

στεγανὸν δίκτυον, ὥς μήτε μέγαν,

μήτ' οὖν νεαρῶν τιν' ὑπερτελέσαι 350

μέγα δουλείας

γάγγαμον, ἄτης παναλώτου.

Δία τοι ξένιον μέγαν αἰδοῦμαι,

τὸν τάδε πράξαντ', ἐπ' Ἀλεξανδρῷ

Ein Lohn ja, nicht ohn' Ehre, ward erstrebt der Müh.

Allherschender Zeus, und o freundliche Nacht,

Ja erstrebt ward Beut' hochherliches Schmucks,

Die auf Troja's Burg du geworfen ein weit

Umspannendes Nez, das nicht, wer gereift

Noch einer wer blüht, aussprang aus des Frohns

Großflügllichem Garn

Der gesamt einfangenden Ate.

Sei der gastliche Zeus denn hoch mir verehrt,

Der solches an dir, Alexandros, gethan,

That no mean recompense hath toil repaid.

I hail thee, Jove, over all supreme,

And thee, auspicious night,

Conferring the boon of achievement bright,

Who over bulwarks of Troy hast thrown

Thy toil, close-enveloping, those within,

Or ag'd, or of tenderer years, debarring

From slavery's meshes strong,

A woe all-engrasping, escape.

My homage to mighty Jove I render

Who guards the hospitable shrine,

Who hath these achiev'd, who hath bent his bow

Long since Alexander against,

τείναντα πάλαι τόξον, ὅπως ἂν 355

μήτε πρὸ καιροῦ, μήθ' ὑπὲρ ἄστρον

βέλος ἡλίθιον σκήψειν.

Διὸς πλαγὰν ἔχουσιν—εἰπεῖν στρ. α'.

πάρεστι τοῦτο κάξιχνεῦσαι.

ἔπραξεν, ὥς ἔκρανεν. 360

οὐκ ἔφα τις θεοὺς βροτῶν.

ἄξιοῦσθαι μέλειν,

ὅσοις ἀθίκτων χάρις

Da er lange gestreckt hinhielt das Geschoss,

Dafs nicht vor dem Mafs, und nicht jenseits,

Er den Pfeil abschnellte vergeblich.

Von Zeus Racharm zu reden, weifs man,

Str. I.

Und hell dem Auge liegt enthüllt da

Sein Thun und sein Vollbringen.

Zwar, so sagt man, verschmäht ein Gott,

Hin auf Staubvolk zu schaun,

Ob wer des Heilthumes Huld

That, nor launch'd before the occasion meet,

Nor yet o'erpassing, the bolt might reach

Its mark with unerring speed.

Jove's avenging stroke they feel :

Str. I.

(This, in the aspect of events

Present to view, we trace,

Hasten'd to this their destin'd goal,

By his disposing pow'r and high control.

Lost therefore to the sacred feeling

Which heav'n's dread pow'r reveres

That man is to be deem'd, who dares

The sure belief impugn,

That, their vengeance e'er revealing,

πατοῖθ'· ὁ δ' οὐκ εὐσεβής—
 πέφανται δ' ἔγγονοι 365
 ἀτολμήτων, ἦ Ἀρη
 πνέοντων μεῖζον ἢ δικαίως,
 φλεόντων δωμάτων ὑπέρφεν·
 ὅπερ γε βέλτιστον. ἔστω δ' ἀπή-
 μαντον, ὥστε κἀπαρκεῖν 370
 εὖ πραπίδων λαχόντα.
 οὐ γάρ ἐστιν ἔπαλξις

Zertrat; doch unfrohm der Spruch.
 O sichtbar kommt der Gott
 Zum Abstamm des, der frech vor Kriegswut
 Über Fug einherschnaubt,
 Wenn voll anschwillt das Haus zum Unmaß,
 Das mehr denn Gut häufet. Mir sei
 Gefahrloses, was genug aushilft
 Dem, der Verstand erloost hat.
 Denn nicht bietet des Reichthums

The gods deign look on those,
 Who trample that their feet beneath
 Which to touch is crime :)
 They, sprung from those elate of soul,
 Who Ares' spirit breathe beyond
 Just bounds, whose homes the treasure-houses are
 Of o'erflowing wealth, have perish'd.
 Which, order'd thus, is best: but be his lot
 With ill unchequer'd, might conferring,
 Who appears in inmost thought
 From wisdom's path ne'er erring.
 For vainly he relies on wealth

πλούτου, πρὸς κόρον ἀνδρὶ
 λακτίσαντι μέγαν δίκας
 βωμόν, εἰς ἀφάνειαν.
 βιᾶται δ' ἅ τάλαινα πειθῶ,
 προβουλόπαις ἄφερτος, ἄτας.
 ἄκος δὲ παμμάταιον.
 οὐκ ἐκρύφθη, πρέπει δὲ φῶς,
 αἰνολαμπὲς σῖνος·

375
 ἀντ. ἅ.

380

Bollwerk ihm, der in Sathheit
 Schwang die Ferse zum Hochaltar
 Dike's, Schuz vor Vernichtung.
 Gewaltsam drängt die schnöde Peitho,
 Der Ate Kind, zu grausem Rath schnell;
 Und Rettung ist vereitelt.
 Unverhüllt nun, ein helles Licht,
 Stralt er fluchschweren Glanz;

Geg. I.

From his merited doom to shield him,
 Who the altar spurns to earth
 Of Justice, with foul crime
 Gorg'd to satiety.
 Him the suasive pow'r impells
 Of infatuation, dire, the child
 Of crime long since essay'd,
 Burthen distressing to the soul,
 From which to meditate relief is vain.
 Nor seeks the recreant to conceal
 His hated form, but forth,
 Fatally splendid profligate,
 In conspicuous state
 Advances, yet soon to reveal

Ant. I.

κακοῦ δὲ χαλκοῦ τρόπον,
 τρίβω τε καὶ προσβολαῖς
 μελαμπαγῆς πέλει
 δικαιωθεῖς, ἐπεὶ
 διώκει παῖς ποτανὸν ὄρνιν,
 πόλει πρόστριμμι' ἄφερτον ἐνθείς.
 λιτᾶν δ' ἀκούει μὲν οὔτις θεῶν
 τὸν δ' ἐπίστροφον ταύτῳ
 φῶτ' ἄδικον καθαιρεῖ.

385

Und gleich wie schlecht Kupfergold
 Von Strich und Auftupfungen
 Geschwärzt anläuft, erscheint
 Geprobt Sein Werth, dieweil er kindisch
 Folgt dem raschen Vogel,
 Und schwer aufhäuft der Stadt die Drangsal.
 Es neigt dem Anflehn das Ohr nicht
 Ein Gott, nein, wer solchem nachhing, dén
 Freveln Mann entraft er.

The dark stain of alloy
 Is forc'd, when prov'd—as metals lose
 Their lustre, if debas'd,
 Subjected to the friction's test—
 Since he, as doth the child, pursues
 A fleet-wing'd bird, mocking his eager haste,
 Thus with heaviest load of woe
 Charging the state. But deaf to all his prayers
 Is heav'n, which on the' offender deals,
 For aid to criminal purpose lent,
 Its merited punishment.

οἶος καὶ Πάρις, ἐλθὼν 390
 εἰς δόμον τὸν Ἀτρεΐδαν,
 ᾗσχυνε ξενίαν τράπε-
 ζαν κλοπαῖσι γυναικόσ.

Λιποῦσα δ' ἀστοῖσιν ἀσπίστορας στρ. β'.
 κλόνοντας λογχίμους τε καὶ ναυβάτας ὅπλισμούς, 395
 ἄγουσά τ' ἀντίφερνον Ἴλιου φθοράν,
 βέβακε ῥίμφα διὰ πυλᾶν,

So auch Paris, geherbergt
 Dort im Saal der Atreiden,
 Schnöd' entweih't er den Tisch des Gast-
 rechts durch Raub der Genossin.
 Sie liefs den Stadtsassen Aufruhr von Schild *Str. II.*
 Und Wurfspieß umstarrt,
 Und Meerschiff' in Kriegsbewaffung;
 Und statt der Mitgift bringend Leid gen Hios,
 Entschlüpft eilfertig sie durch das Thor,

And such was Paris; visiting
 The home of the Atridæ, he
 The hospitable board dishonor'd,
 From her lord's embrace
 Luring the wife away.
 She, the din behind her leaving, *Str. II.*
 Which with minds intent
 On war the citizens prepare,
 Of shields, and spears, and naval armament,
 Ilion from her in place of dow'r receiving
 Loss and despair,
 With hurried step and purpose
 On deeds, such as no human heart should dare,
 Resolv'd, its portals enter'd:

ἄτλητα τλᾶσα· πολλὰ δ' ἔστενον
 τὰδ' ἐννέποντες δόμον προφῆται·
 Ἴώ, ἰὼ δῶμα, δῶμα, καὶ πρόμοι· 400
 ἰὼ λέχος, καὶ στίβοι φιλάνορες,
 πάρεστι σιγᾶς, ἄτιμος, ἀλοίδορος,
 ἄδιστος ἀφεμένων ἰδεῖν.
 πόθω δ' ὑπερποντίας
 φάσμα δόξει δόμων ἀνάσσειν· 405

Verwegnes wagend. Und es erseufzten laut,
 Verkündend das nun, die Hausgenährten :
 Ιό, ιό, Haus ! o Haus, und Herscher drin !
 O Lager du ! Spuren ihr der Zärtlichkeit !
 Er steht verstummt, ein entehrter,
 Doch ohne Schmähn, giervoll, das süsse Weib zu schön.
 Vor Gram, daß Meerflut sie trennt,
 Schattengleich bald erscheint der Hausherr.

With deep groans then the royal house address
 Heav'n's prophetic ministers ;
 " Ho, palace, palace ! warrior-chiefs !
 Ho, bed of lawless love !
 And hurrying the unhallow'd bliss to prove
 Adulterous footsteps, Ho !
 She comes in silence, her approach
 No honor greets, nor syllable
 Her lips the sounds of rude reviling,
 But sweetest of all fugitives in aspect.
 Lo ! dwindled to a spectral shade her lord
 Through vain regret for her who o'er the seas
 Hath fled, in those lone halls
 Will empty semblance keep of monarch's rule,

εὐμόρφων δὲ κολοσσῶν
 ἔχθεται χάρις ἀνδρί·
 ὁμμάτων δ' ἐν ἀχηνίαις
 ἔρρει πᾶσ' Ἀφροδίτα.
 ὄνειρόφαντοι δὲ πενθήμονες ἀντ. β'. 410
 πάρεισι δόξαι φέρουσαι χάριν ματαίαν.
 μάταν γάρ, εὔτ' ἂν ἐσθλά τις δοκῶν ὀρᾷν,
 παραλλάξασα διὰ χερῶν,
 βέβακεν ὄψις οὐ μεθ' ὅστερον

Jedes lieblichen Standbilds
 Wohlgestalt ist verhafst ihm.
 Nun ihr eigener Blick ihm fehlt,
 Hin ist ganz Afrodita.
 In Traumgestalt dann zu Herzkümmernis Geg. II.
 Erscheint Wahnbildung,
 Und bringt eitlen Trost der Anmut.
 Denn eitel, wenn man Gutes nur im Wahn erblickt
 Hinweg sich schwingend unter der Hand
 Enteilt das Traumbild ungesäumtes Schritts,

But loathes the marble's grace
 Sculptur'd in its fairest form,
 But on the desert waste his eyes before
 Blooms Aphrodite no more.
 Now a fleeting bliss bestowing Ant. II.
 Thoughts vision-form'd appear
 O'er cast with grief: for oh! how vain
 Is his enjoyment, when, the prospect near
 Of good before his view its semblance showing,
 It speeds amain
 Mocking his grasp, the vision,

πτεροῖς ὀπαδοῖς ὕπνου κελεύθοις. 415
 τὰ μὲν κατ' οἴκους ἐφεστίονες ἄχῃ
 τὰδ' ἐστί, καὶ τῶνδ' ὑπερβατώτερα.
 τὸ πᾶν δ', ἀφ' Ἑλλάδος αἴας συνορμένοις,
 πένθεια τλησικάρδιος
 δόμων ἐκάστου πρέπει. 420
 πολλά γοῦν θιγγάνει πρὸς ἡπαρ·
 οἷος μὲν γὰρ τις ἔπεμψεν
 οἶδεν, ἀντὶ δὲ φωτῶν

Geschnellt vom Fittig, die Bahn des Schlummers.
 So liegt im Haus' ihm an jedem Heerd das Leid
 Geschaart ja mehr noch, und überschwänglicher.

Doch rings, wo Männer aus Hellas
 Mitausgeschift, tönt Jammer, herzanfüllender,
 In jedes Wohnhause laut.
 Vieles, ach, reget tief die Seel' auf.
 Denn wen einer gesendet,
 Weiß er; doch an der edeln

On pinions which when sleep hath ceas'd to reign
 Their prompt attendance offer."
 Such are the woes—nay greater still than these—
 Which the royal house betide,
 Nor this alone: throughout the host
 Rous'd to the battle-strife
 Which Hellene land sent forth, grief soul-endur'd
 In visible form pervades
 The home of each. With vehement pow'r
 The inmost soul it penetrates
 Affecting each; for all retain
 Present to their remembrance those whom war's
 Dread mission claim'd; but now, the conflict o'er,
 See nought to their possession render'd back

τεύχη καὶ σποδὸς εἰς ἑκάσ-
 του δόμους ἀφικνεῖται. 425
 ὃ χρυσαμοιβὸς δ' Ἄρης σώμάτων, στρ. γ'.
 καὶ ταλαντοῦχος ἐν μάχῃ δορός,
 πυρωθὲν ἐξ Ἰλίου φίλοισι
 πέμπει βραχὺ ψῆγμα δυσδάκρυτον,
 ἀντήνορος σποδοῦ γεμίζων 430
 λέβητας εὐθέτους.
 στένουσι δ' εὖ λέγοντες ἄν-

Männer Statt nur Gewehr und Staub
 Kehrt in jedes Behausung.
 Der Leichen eintauscht um Gold, Ares, er, Str. III.
 Der die Siegwage hält im Speergefecht,
 Er schickt der Freundschaft verbrannt
 Vom Troerstrand' ach ein herb
 Vielbetränktes Restchen einst
 Manngewesner Asch',
 Und füllt Krüg' an mit ihr, die sanft da liegt.
 Und seufzend rühmt man hoch die Männer,

But the funeral pomp
 Of ashes and of armour, sad
 Return for those they sent,
 Heroes in their warlike pride.
 For Ares, as though money-changer's trade
 Plying, exchange hath made
 For bodies; he the balance holding Str. III.
 In the spear-combat, sends from Troy, combust,
 To friends an atom-relic, dew'd with tears,
 Filling the well-wrought urn with all that now appears
 Of the living form, its dust.
 Praises with their sad laments

δρα, τὸν μὲν, ὡς μάχης ἴδρις·
 τὸν δ', ἐν φοναῖς καλῶς πεσόντ' ἀλ-
 λοτρίας διαὶ γυναικός. 435
 τάδε σιγά τις βαθζει·
 φθονερὸν δ' ὑπ' ἄλγος ἔρπει
 προδίκους Ἀτρείδαις.
 οἱ δ' αὐτοῦ περὶ τεῖχος
 θήκας Ἰλιάδος γᾶς 440
 εὐμορφοὶ κατέχουσιν· ἐχ-

Den, wie kampfverfahren er,
 Den, weil im Streit er schönen Tod starb,
 Um des Andern Ehgenossin.
 Das erweckt ein leises Murmeln;
 Und Verdrufs beschleicht mit Unmut
 Der Atreiden Waltung.
 Sie nun dort um die Mauern
 Ruhn in Särgen auf Troja's
 Flur noch jugendlich schön, und feind-

Are mingled, of the dead :
 Him they extol as skill'd in fight,
 Him as having nobly died
 For another's bride.
 This murmuring vents in tone subdued
 Some one, and straight against the Atridae
 Vengeance for wrongs exacting
 A feeling hate-engend'ring glides into
 His anguish'd heart ;
 While those, the beautiful in form,
 Are there, the city wall around,
 Entomb'd in Ilian ground—

θρὰ δ' ἔχοντας ἔκρυψεν.
 βαρεῖα δ' ἀστῶν φάτις σὺν κότῳ, ἀντ. γ'.
 δημοκράντου δ' ἀρᾶς τίνει χρέος.
 μένει δ' ἀκοῦσαί τι μου μέριμνα 445
 νυκτηρεφές. τῶν πολυκτόνων γὰρ
 οὐκ ἄσκοποι θεοί· κελαιναὶ δ'
 Ἑρινύες χρόνῳ
 τυχηρὸν ὄντ' ἄνευ δίκας
 παλιντυχεῖ τριβᾷ βίου 450

selig deckt sie das Erdreich.

Der Bürger Ausruf erscholl schwer von Zorn. Geg. III.

Jetzt, was Volksfluch geflucht, zu büßen gilt's!

Mein Herz erbebt ahnungsvoll

Zu hören Nachtgrauliches.

Denn die viel gewürgt, entgehn

Nicht dem Götterblick.

Heran nahn schwarz die Straf-Erinnyen,

Die, wer beglückt ist sonder Recht, auf

Unbeglückter Lebensbahn

Its tenants those the hostile earth o'ershadows.

Indignation's voice meanwhile

Ant. III.

Spreads deep-ton'd through the city; it seems as though

Some curse the public voice had ratified.

In anxious expectation I abide

Of some woe yet undivulg'd :

For not regardless are the gods

Of the homicide's guilt;

Him who without desert hath risen

To an eminence sublime

The' Erinyes in due time,

Baleful, to obscurity

Of station doom, his fair career

τιθεῖσ' ἀμαυρόν, ἐν δ' αἵστοις
τελέθοντος οὔτις ἀλκά.

τὸ δ' ὑπερκόπως κλίνειν εὖ
βαρὺ βάλλεται γὰρ ὅσοις

Διόθεν κεραυνός.

455

κρίνω δ' ἄφθονον ὄλβον.

μήτ' εἶην πτολιπόρθος,

μήτ' οὖν αὐτὸς ἀλοῦς ὑπ' ἄλ-

λων βίον κατίδοιμι.

πυρὸς δ' ὑπ' εὐαγγέλου πόλιν διή- ἐπωδός.

Nunmehr verdunkeln, daß er ruhmlos
Bei Geschwundnen weilt in Ohnmacht.
Mit gehäuftem Haß berühmt sein,
O wie schwer! Es schlägt ins Antlitz
Ja von Zeus der Glutstral.

Neidlos ~~blühe~~ mir Wohlstand!

Nie ~~Burgtrümmerer~~ sei ich,

Nie von anderen auch gezwängt

Schau' ich Tage der Knechtschaft!

Von froher ~~Botschaft~~ der Glut läuft erregt *Schlusg.*

Of fortune being revers'd,

Whilst he, degraded to such mean estate,

Forfeits all pow'r.

Nor yet the fame of boundless wealth I prize;

It galls; heav'n's lightning blasts the rich man's eyes.

Be mine the' unsu'd state,

Nor by vict'ry crown'd,

Nor doom'd to mourn a life by hostile fetter bound.

Hark! the swift rumour heralded by the light *Epode.*

κει θαρὰ βάξις· εἰ δ' ἐνήνομος, 461
 τίς οἶδεν, ἥ τοι θεῖόν ἐστι μὴ ψόθος ;
 τίς ὧδε παιδνός, ἥ φρενῶν κεκομμένος,
 φλογὸς παραγγέλμασιν νέοις πυρω-
 θέντα καρδίαν, ἔπειτ' 465
 ἀλλαγῇ λόγου καμεῖν ;
 γυναικὸς αἰχμῇ πρέπει, πρὸ τοῦ φανέν-
 τος χάριν ξυναινέσαι.
 πιθανὸς ἄγαν ὁ θῆλυς ὄρος ἐπινέμεται

Die Stadträum' hindurch
 Rasche Kund' ; ob aber wahr,
 Wer weifs es ? ob wol gottgesandt nicht sei der Trug ?
 Wer mag so kindisch, so am Geist geschlagen sein,
 Dafs, weil das Glutzeichen stralt,
 Der frischen Anzeig' entbrennt sein Herz, und drauf
 Änderung des Worts betraurt ?
 In Weibesobmacht geziemt's,
 Bevor es eintrifft, zu preisen froh Geschick.
 Leichtgläubig empfängt man Fraunbescheid, der heran sich
 schwingt

Betokening fair events speeds through the town.
 Who, whether it in truth be founded,
 Can say, or falsehood heav'n-commission'd ?
 Who so boy-witted—who of sense
 So rest—as in his heart being once inflam'd
 With the new tidings which yon fire announces
 With hope, distress to feel,
 Should afterwards its language change ?
 Since to applaud, its evidence forestalling,
 The happy issue of th' event,
 Accords with woman's temp'rament.
 The female heart with impulse all too credulous

ταχύπορος. ἀλλὰ ταχύμορον 470
 γυναικοκήρυκτον ὄλλυται κλέος.

ΚΛ. τάχ' εἰσόμεσθα λαμπάδων φαεσφόρων,
 φρυκτωριῶν τε καὶ πυρὸς παραλλαγᾶς,
 εἴτ' οὖν ἀληθεῖς, εἴτ', ὄνειράτων δίκην,
 τερπνὸν τόδ' ἐλθὼν φῶς ἐφήλωσεν φρένας. 475
 κήρυκ' ἀπ' ἀκτῆς τόνδ' ὀρῶ κατὰσκιον
 κλάδοις ἐλαίας· μαρτυρεῖ δέ μοι κάσις

Wie gefittiget, aber auch wie im Flug entschweht vom
 Weib'

Ausgerufne Sag' in Nichts.

KL. Bald wird erklärt uns jener nachtdurchstralenden
 Leuchtwarten Anglanz, und der Flamm' Abwechselung,
 Ob wahr die Botschaft, oder Traumgestalten gleich,
 Dies Licht, erfreulich nahend, uns geteuscht den Sinn.
 Her eilt ein Herold dort vom Strand', umschattet rings
 Mit Laub des Ölbaums; auch bezeugt, der brüderlich

The bounds of its belief extends
 With eager haste; as hasten'd to its doom
 Perishes the renown which owes
 To woman's heralding its brief existence.

CL. Soon shall we learn whether those alternations
 Of lamp-fires, light-conveying, and of torches
 To full blaze kindled, and of beacon-flame,
 Speak true, or whether, dream-like, this fair light
 Hath of our minds made mockery by its coming.
 Lo! on his way yon herald from the shore
 With olive branch o'ershadow'd I descry:
 The arid dust, twin-brother of the clay,

πηλοῦ ξύνουρος, διψία κόνις, τάδε,
 ὥς οὔτ' ἄνανδος, οὔτε σοι δαίων φλόγα
 ὕλης ὀρείας σημανεῖ καπνῷ πυρός· 480
 ἀλλ' ἢ το χαίρειν μάλλον ἐκβάξει λέγων—
 τὸν ἀντίον δὲ τοῖσδ' ἀποστέργω λόγον·
 εὔ γὰρ πρὸς εὔ φανεῖσι προσθήκη πέλοι.
 XO. ὅστις τάδ' ἄλλως τῇδ' ἐπεύχεται πόλει,
 αὐτὸς φρενῶν καρποῖτο τὴν ἀμαρτίαν. 485

Dem Schlamme beiwohnt, jener dürre Staub, mir dies,
 Daß weder lautlos, weder dir anzündend Glut
 Der Bergeswaldung, Kund' er bringt durch Feuerdampf;
 Nein, jene Freud' entweder tönt noch mehr sein Mund,—
 Das Gegentheil deß auszureden trag' ich Scheu.
 Denn Heil zum Heile, das erschien, sei zugefügt.
 CH. Wer hier ein andres anzuwünschen wagt der Stadt,
 Selbst mög' er ernten seines Sinns Bösartigkeit.

Declares me this, that he nor mute, nor yet
 Enkindling thee a blaze of mountain-fuel,
 Will tidings with his brilliancy convey ;
 But by his speech will, or to joy afford
 Yet ampler scope—the contrary to this
 From utt'ring I refrain ; for 'tis my prayer
 That all these happy signals may into
 Still happier consummation be matur'd.
 CH. Whose pray'r it is that it may else betide
 Our city than thou pray'st, may he the full
 Advantage reap of his infatuation.

ΚΗΡΥΞ.

ἰὼ πατρῶν οὐδας Ἀργείας χθονός,
 δεκάτῃ σε φέγγει τῷδ' ἀφικόμεν ἔτους,
 πολλῶν ῥαγισῶν ἐλπίδων, μιᾷς τυχῶν.
 οὐ γάρ ποτ' ἤχουν τῇδ' ἐν Ἀργείᾳ χθονὶ
 θανῶν μεθέξεν φιλτάτου τάφου μέρος. 490
 νῦν χαῖρε μὲν χθών, χαῖρε δ' ἡλίου φάος,
 ὑπατός τε χώρας Ζεύς, ὁ Πύθιός τ' ἄναξ,
 τόξοις ἰάπτων μηκέτ' εἰς ἡμᾶς βέλῃ.

HEROLD.

Heil dir, o Vaterboden du des Argeierlands!
 Dich hier im zehnten Jahreslichte grüß' ich nun,
 Da manche Hoffnung mir zerrann, doch Einer froh.
 Denn nimmer dacht' ich, hier im Argosland' einmal
 Zu empfangen im Tod' Antheil der theuren Ruhestatt.
 Nun sei gegrüßt, Flur, sei gegrüßt, o Sonnenglanz,
 Und des Landes Höchster, Zeus, und Pytho's Herscher
 du,
 Dels Bogen abschnellt, nicht auf uns hinfort, Geschofs.

HERALD.

Hail to thee, Argive soil, my father-land!
 The tenth year now rolls by since I have seen thee,
 After the wreck of many hopes, this one
 Attaining: for the fond desire I ne'er
 Ventur'd to blend with hope, that I in death
 Would sepulchred be in this my best-lov'd tomb;
 The soil of Argos. Now, land, hail to thee!
 Hail to thee, sunlight, and to thee, supreme
 Deity, guardian of the country, Jove!
 And, Pythian king, to thee! thy shafts no longer
 Speeding against us from thy bow; full measure

ἄλλε παρὰ Σκάμανδρον ἦσθ' ἀνάρσιος·
 νῦν δ' αὖτε σωτὴρ ἴσθι κάπαγώνιος, 495
 ἄναξ Ἀπολλων. τοὺς τ' ἀγωνίους θεοὺς
 πάντας προσανδῶ, τὸν τ' ἐμὸν τιμάορον,
 Ἑρμῆν, φίλον κήρυκα, κηρύκων σέβας,
 ἥρως τε τοὺς πέμψαντας, εὐμενεῖς πάλιν
 στρατῶν δέχεσθαι τὸν λελειμμένον δορός. 500
 ἰὼ μέλαθρα βασιλέων, φίλαι στέγαι,
 σεμνοί τε θᾶκοι, daίμονές τ' ἀντήκιοι·
 εἴ που πάλαι, φαιδροῖσι τοῖσιδ' ὄμμασι

Genug zum Strom Skamandros kamst unfreundlich du.
 Nun wieder Heiland sei uns, und Kampfwaltender,
 O Fürst Apollon! Auch des Kampfs Schirmgötter hier
 Ruf' ich gesamt an; meinen Hort, dich, Hermes, auch,
 Den theuren Herold, aller Herold' Ehr' und Preis!
 Und euch, Hero'n, des Zugs Geleiter, gnädig wollt
 Zurück das Heer empfangen, das der Lanz' entrann.
 Heil dir, o Herscherwohnung, du geliebte Burg,
 Und hehre Tempel, Götter auch am Sonnenstral,
 Wenn je vordem, mit hellem Angesicht auch nun

Of wrath thou dealt'st us on Scamander's banks,
 But now our saviour be, and gymnic god,
 Apollo, king! gods of the contest, I.
 Address you all, and Hermes too, dear herald,
 Worship of heralds, and my good protector,
 And heroes, who despatch'd us on this mission,
 I pray you all to welcome back, propitious,
 The host that brandishes the spear no more.
 Ye regal mansions, much low'd roofs, and seats
 Rever'd, and deities sunward-plac'd, if e'er
 In time past, now receive with gladsome aspect,

δέξασθε κόσμῳ βασιλέα πολλῷ χρόνῳ.
 ἥκει γὰρ ὑμῖν φῶς ἐν εὐφρόνῃ φέρων, 505
 καὶ τοῖσδ' ἅπασιν κοινόν, Ἀγαμέμνων ἄναξ.
 ἀλλ' εὖ νῦν ἀσπάσασθε, καὶ γὰρ οὖν πρέπει,
 Τροίαν κατασκάψαντα τοῦ δικηφόρου
 Διὸς μακέλλῃ, τῇ κατείργασται πέδον.
 βωμοὶ δ' αἵστοι καὶ θεῶν ἰδρύματα, 510
 καὶ σπέρμα πάσης ἐξαπόλλυται χθονός.
 τοιόνδε Τροίᾳ περιβαλὼν ζευκτήριον

Empfangt, wie ziemt, den König nach so langer Frist.
 Denn seht, er kommt, Euch bringend Licht in Dunkel-
 heit,

Und allen rings auch, Agamemnon unser Herr.
 Wohlan, bewillkommt freudig ihn, denn das gebührt,
 Der Troja's Grundfest' untergrub mit des rächenden
 Zeus schwerem Graunkarst, daß zerwühlt daliegt die
 Flur ;

Altär' auch schwanden und der Götter Heiligthum,
 Und aller Keim des Landes ward hinweggetilgt.
 Da so er Troja's Nacken eingezwängt ins Joch,

Honoring his approach, the king of whom
 So long ye have been 'rest ; for he approacheth,
 The royal Agamemnon, bearing light
 Cheering night's gloom to you and to all these
 In common : Him then with fair welcome greet,
 For so befits you best, who with the share
 Of Jove retributive hath levell'd Troy,
 And ruin-swept its soil ; its altars vanish'd,
 And sacred fanes, while widow'd all of fruits
 The desolate land its extinct beauty mourns.
 A yoke so grievous having bound round Troy,

ἄναξ Ἀτρεΐδης πρέσβυς, εὐδαίμων ἀνὴρ,
 ἥκει· τίεσθαι δ' ἀξιώτατος βροτῶν 514
 τῶν νῦν· Πάρις γάρ, ὅτε συντελῆς πόλις,
 ἐξέχεται τὸ δρᾶμα τοῦ πάθους πλέον.
 ὀφλὼν γὰρ ἀρπαγῆς τε καὶ κλοπῆς δίκην,
 τοῦ ῥυσίου θ' ἤμαρτε, καὶ πανώλεθρον
 αὐτόχθονον πατρῶον ἔθρισεν δόμον.
 διπλᾶ δ' ἔτισαν Πριαμίδαι θαμάρτια. 520

ΧΟ. κήρυξ Ἀχαιῶν, χαῖρε, τῶν ἀπὸ στρατοῦ.

Der Fürst, des Atreus erster Sohn, der Segensmann,
 Kommt er, verehrungswürdig weit vor allen, die
 Nun sind. Denn Paris samt der Stadt, die mitverbrach,
 Rühmt nicht, dafs mehr sei misgethan als abgebüßt.
 Denn er, durch Raub straffällig und Entheimlichung,
 Hat nicht des Fanges nur gefehlt, hat bis zum Grund
 Das urentsprofsne Vaterhaus hinweggemäht;
 Und doppelt mußt' abtragen Priamos Stamm die
 Schuld.

CH. Heil dir und Freud', Achaierherold dort vom Heer !

He comes, the king, of Atreus elder-born,
 In happy estate : and worthiest he of men
 Now living honour to receive, since crime
 Not equall'd by the measure of their suff'ring
 Nor Paris can, nor his accomplice city,
 Exult in ; for of ravishment and theft
 He having borne the sentence on his head,
 Hath of his ransom miss'd, and in joint ruin,
 Total, his country, and his father's house,
 Hath as the grass mow'd down. Thus Priam's sons
 Have doubly tax'd been for their guilty doings.

CH. Hail to thee, herald of the Grecian host !

KH. χαίρω· τεθνᾶναι δ' οὐκ ἔτ' ἀντερῶ θεοῖς.

XO. ἔρως πατρώας τῆσδε γῆς σ' ἐγύμνασεν ;

KH. ὥστ' ἐνδακρύειν γ' ὄμμασιν χαρᾶς ὑπο.

XO. τερπνῆς ἄρ' ἦτε τῆσδ' ἐπήβολοι νόσου. 525

KH. πῶς δῆ ; διδαχθεὶς τοῦδε δεσπόσω λόγου.

XO. τῶν ἀντερώντων ἱμέρω πεπληγμένοι.

KH. ποθεῖν ποθοῦντα τήνδε γῆν στρατὸν λέγεις ;

XO. ὡς πόλλ' ἀμαυρᾶς ἐκ φρενός μ' ἀναστένειν.

KH. πόθεν τὸ δύσφρον τοῦτ' ἐπῆν θυμῷ στόγος ;

HE. Ja Freud' ! auch sterben möcht' ich gleich auf Götter-
wink !

CH. Begier zur Vatererde hat dich heim gedrängt ?

HE. Ja dafs in Thränen fließt mein Blick vor Seligkeit.

CH. So süßser Wonneshauer denn ergrif euch dort ?

HE. Durch Welche Deutung werd' ich mächtig dieses Worts ?

CH. Ein heißer Drang nach Wiederliebenden nahm euch
ein ?

HE. Zum Heer, das heim sich sehnet, sagst du, sehnst du
dich ?

CH. Dafs oft aus dunkler Herzenstief' ich aufgeseufzt.

HE. Woher der Unmut, der den Geist umdüsterte ?

HE. Joy's me ! death from the gods were welcome now.

CH. Hath love of this your country so possess'd you ?

HE. So as through joy to fill mine eyes with tears.

CH. Then were ye smitten with the sweet disease.

HE. How this ? appriz'd, your meaning I shall master.

CH. Love-smitt'n of those who render back your love.

HE. Speak'st thou of longing for a longing army ?

CH. Aye ! many a groan from speechless heart I've heav'd.

HE. Whence overcast your soul this sickening anguish ?

ΧΟ. πάλαι τὸ σιγᾶν φάρμακον βλάβης ἔχω. 531

ΚΗ. καὶ πῶς ; ἀπόντων κοιράνων ἔτρεις τινάς ;

ΧΟ. ὡς νῦν τὸ σὸν δῆ, καὶ θανεῖν πολλὴ χάρις.

ΚΗ. εἴ γὰρ πέπρακται. ταῦτα δ' ἐν πολλῷ χρόνῳ

τὰ μέν τις ἂν λέξειεν εὐπετῶς ἔχειν, 535

τὰ δ' αὖτε κἀπίμομφα. τίς δέ, πλὴν θεῶν,

ἅπαντ' ἀπήμων τὸν δι' αἰῶνος χρόνον ;

μόχθους γὰρ εἰ λέγοιμι καὶ δυσαντίας,

σπαρνὰς παρήξεις καὶ κακοστρώτους—τί δ' οὐ

CH. Schon lang' ist Schweigen Linderung des Leides mir.

HE. Wie? da die Herschaft ferne weilt, doch scheust du
wen?

CH. Dafs, wie du sagtest, nun der Tod mir hold erscheint

HE. Wohl ja vollbracht ist alles. Zwar in langer Zeit
Mag manches wol wer nennen, was nach Wunsch ihm fie
Und manches auch mishaglich. Wer doch, als ein Got
Blieb frei von Trübsal allen Zeitfortgang hindurch?
Wenn ich die Mühn aufzählt' und Misherbergungen,
Bei seltner Anfuhr und auf harter Streu; o was

CH. Silence long since, cure of my wo, I've kept.

HE. And how? your rulers absent, fear'd you any?

CH. So that, thy words to use, ev'n death were bliss.

HE. For things have prosper'd well. That in long course
Of time these have, in part, befall'n us well,
And with event, in part, to blame allied,
Might any say: but who, the gods excepted,
In all things is exempt for aye from harm?
For should I speak of toil and harassing watch,
Landings unfrequent, offering no soft couch

στένοντες, οὐ λαχόντες, ἡματος μέρος ; 540
 τὰ δ' αὖτε χέρσῃ καὶ προσῆν, πλέον στύγος.
 εὐναὶ γὰρ ἦσαν δηῖων πρὸς τείχεσιν·
 ἐξ οὐρανοῦ δὲ καπὸ γῆς λειμωνίας
 δρόσοι κατεψέκαζον, ἔμπεδον σίνος
 ἐσθημάτων, τιθέντες ἔνθηρον τρίχα. 545
 χειμῶνα δ' εἰ λέγοι τις οἰωνοκτόνον,
 οἶον παρεῖχ' ἄφερτον Ἰδαία χίων,
 ἢ θάλλπος, εὔτε πόντος ἐν μεσημβριναῖς
 κοίταις ἀκύμων νηνέμοις εὖδοι πεσών—

Ward nicht gewehklagt, was beschieden ward vom Tag!
 Dann dort zu Land' umringt' uns noch graunvolleres.
 Denn unsre Ruhstatt war den Feindesmauern nah ;
 Doch ab vom Himmel, und vom Wiesengrund' empor,
 Umtrof uns Thaugetröpfel, das verderbte stets
 Die Kleider, und das Zottelhaar verwilderte.
 Wer dann des Winters dächte, der Raubvögel schlug,
 Wie solchen unausstehlich Ida's Schnee gesandt ;
 Der Sommerschwül' auch, wann das Meer im wogenlos
 Windstillen Mittagslager ruhig schlief gesenkt :—

Spread for repose—what day, in fine, was pass'd
 In which release from suffering quell'd our griefs ?
 The land too had its horrors yet more odious :
 Our rest was taken near the enemies' walls ;
 From heav'n the dews, and off the meadow-ground,
 Dropp'd on us, to our garments firm adhering
 A pest, our locks all savage-like disposing .
 Should one too of such winter season speak,
 As, dealing death ev'n through the feather'd tribe,
 Beyond endurance rude, the' Idæan snow
 Bore down, or heat, when on its mid-day couch
 By breeze unmann'd, waveless, the deep reclining.

τί ταῦτα πενθεῖν δεῖ ; παροίχεται πόνος· 550
 παροίχεται δὲ, τοῖσι μὲν τεθνηκόσιν
 τὸ μήποτ' αὖθις μηδ' ἀναστῆναι μέλειν.
 τί τοὺς ἀναλωθέντας ἐν ψήφῳ λέγειν,
 τὸν ζῶντα δ' ἀλγεῖν χρὴ τύχης παλιγκότου ;
 καὶ πολλὰ χαίρειν ξυμφοραῖς καταξιῶ. 555
 ἡμῖν δὲ τοῖς λοιποῖσιν Ἀργείων στρατοῦ
 νικᾷ τὸ κέρδος, πῆμα δ' οὐκ ἀντιῥέπει.
 ὥς κομπάσαι τῷδ' εἰκὸς ἡλίου φάει,
 ὑπὲρ θαλάσσης καὶ χθονὸς ποτρωμένοις.

Wozu des Grams Ausruf? vorüber schwand die Noth.
 Vorüber schwand sie denen, die gestorben sind,
 Dafs keiner jemals wieder aufzustehn verlangt.
 Warum die hingeraften dort in Zahl gefafst ?
 Wer lebet, sei betrauret um des Geschickes Groll ;
 Und allem Unfall : tausendmal Fahrwohl ! gesagt.
 Doch uns den Nachgebliebenen von dem Achaierheer
 Ist mehr des Vortheils, dem das Leid nicht gegenwägt ;
 Dafs Eigenruhm an diesem Sonnenlicht geziemt
 Uns über Meerflut, über Land herfliegenden :

Slept—why should scenes like these our sorrows move ?
 The toil is past : pass'd too from the deceas'd
 The anxious wish that would recall to life.
 Why of the dead should it become the living
 To' account, or mourn when Fortune is displeas'd ?
 To all mishaps I bid a long farewell !
 To us survivors of the Grecian host
 Gain bearèth down the scale, which to redress
 Loss hath no pow'r : therefore in this sun-light
 'Tis meet that we for land and wave o'erpast
 In safety should th' exulting strain pour forth,

Τροίαν ἐλόντες δήποτ', Ἀργείων στόλος 560
 θεοῖς λάφυρα ταῦτα τοῖς καθ' Ἑλλάδα
 δόμοις ἐπασσάλευσαν ἀρχαίοις γάνος.
 τοιαῦτα χρηὶ κλόνοντας εὐλογεῖν πόλιν,
 καὶ τοὺς στρατηγούς· καὶ χάρις τιμῆσεται
 Διὸς τάδ' ἐκπράξασα. πάντ' ἔχεις λόγον. 565

XO. νικώμενος λόγοισιν οὐκ ἀναίνομαι·
 αἰὲ γὰρ ἦβᾶ τοῖς γέρονσιν εὖ μαθεῖν.
 δόμοις δὲ ταῦτα καὶ Κλυταιμνήστρα μέλειν

„Troja erkämpft hat endlich Argos Volk einmal,
 Und hier den Göttern diesen Raub durch Hellas rings
 In Tempeln angeheftet, einst uralten Schmuck."
 Wer solches hört, der rufe Segensruf der Stadt
 Und unsren Feldherrn, und die Huld sei hochgeehrt
 Des Zeus, der das vollführte. Also schließst mein Wort.
 CH. Nicht widerstreb' ich länger, durch dein Wort besiegt;
 Genau zu forschen bleibt dem Greis' ein junger Trieb.
 Dem Hause muß nun und der Klytämnestra dies

"The armament of Argos, Troy at length
 Having laid low, these trophy-spoils have fix'd
 Hellas throughout its ancient fanes adorning,
 In honor of the gods." Those it becomes
 Who hear such tidings to address the city
 In strain of gratulation, and the leaders:
 The favor too of Jove shall share the meed
 Of honor, which hath these achievements wrought.
 The whole detail is now in your possession.

CH. The force victorious of your words I own;
 For to the ag'd instruction always bears
 Youth's freshness with it, when it tends to good.
 But these, 'tis fitting, should most int'rest waken

εἰκὸς μάλιστα, σὺν δὲ πλοντίζειν ἐμέ.

ΚΛ. ἀνωλόλυξα μὲν πάλαι χαρᾶς ὕπο, 570
 ὅτ' ἦλθ' ὁ πρῶτος νύχιος ἄγγελος πυρός,
 φράζων ἄλωσιν Ἴλιον τ' ἀνάστασιν.
 καί τις μ' ἐνίπτων εἶπε, Φρυκτῶρων διὰ
 πεισθεῖσα, Τροίαν νῦν πεπορθῆσθαι δοκεῖς ;
 ἧ κάρτα πρὸς γυναικὸς αἶρεσθαι κέαρ. 575
 λόγοις τοιούτοις πλαγκτὸς οὔσ' ἐφαινόμην.
 ὅμως δ' ἔθνον· καὶ γυναικείῳ νόμῳ

Wol werth zumeist sein ; doch zugleich beseligt's mich.

ΚΛ. Emporgejubelt hab' ich längst im Freudenrausch,
 Sobald erschien die erste Nachtbotschaft der Glut,
 Dafs wir erobert Ilios, und umgewühlt.
 Zwar mir verwies man's rufend : „ Was ? dem Fackel-
 schein
 Vertrauend, wähnst du, Troja lieg' im Schutte nun ?
 Traun ! ähnlich ganz dem Weibe, dafs aufstürmt ihr
 Herz.”

So ward ich laut als irre Schwärmerin gerügt.
 Doch bracht' ich Opfer, und, da weiblich scholl der Ton,

In Clytæmnestra, and the royal house,
 Yet of their wealth impart me too a share.

CL. Already had I rais'd the shout of joy
 When the first courier, he of flame, appear'd,
 Nocturnal, Ilium's downfall and defeat
 Announcing—and some one in taunting mood
 Address'd me : “ To this beacon-light's assurance
 Dost yield so far as to believe Troy sack'd ?
 To cherish hope gratuitous, in sooth,
 Is woman's foible quite.”—To reasoners such
 As these my mind seem'd to have stray'd, and yet
 I sacrific'd ; and all throughout the city

ὀλολυγμὸν ἄλλος ἄλλοθεν κατὰ πτόλιν
 ἔλασκον εὐφημοῦντες, ἐν θεῶν ἑδραῖς
 θνητάγον κοιμῶντες εὐώδη φλόγα. 580
 καὶ νῦν τὰ μάσσω μὲν τί δεῖ σ' ἐμοὶ λέγειν ;
 ἄνακτος αὐτοῦ πάντα πεύσομαι λόγον.
 ὅπως δ' ἄριστα τὸν ἐμὸν αἰδοῖον πόσιν
 σπεύσω πάλιν μολόντα δέξασθαι. τί γὰρ
 γυναικὶ τούτου φέγγος ἡδίων δρακεῖν, 585
 ἀπὸ στρατείας ἀνδρί, σώσαντος θεοῦ,

Erhub man, andre anderswo, in der Stadt umher
 Ein frohes Dankgejubil, jedem Göttersiz
 Mit reichem Opfer nährend wohldurchwürzte Glut.
 Und jezt, das weitre mir zu melden, was bedarf's ?
 Vom Herscher selbst anhören werd' ich jedes Wort.
 Mit bestem Fleiß nun meinem theuren Ehgemahl
 Bestell' ich seiner Wiederkehr Empfang. Wie doch
 Könnt' eine Frau mehr süß, denn jenes, schaun ein
 Licht,
 Da der Mann vom Feldzug' unverlezt durch Götter-
 schutz

In womanish fashion, on all sides, each rais'd
 With glad acclaim the shout, whilst at the shrines
 Quenching the perfum'd flame, by incense fed.
 And now what need thou should'st inform me farther ?
 I from the King himself shall learn the whole.
 Now to receive with reverence most befitting
 My honour'd lord, revisiting his home,
 I shall betake me, for to woman's vision
 What light more dear than this, than to her spouse
 Back from the conflict speeding, heav'n-preserv'd,

πύλας ἀνοῖξαι ; ταῦτ' ἀπάγγελον πόσει·
 ἦκειν ὅπως τάχιστ', ἐράσμιον πόλει.
 γυναιῖκα πιστὴν δ' ἐν δόμοις εὖροι μολῶν,
 οἷαν περ οὖν ἔλειπε, δωμάτων κύνα, 590
 ἐσθλὴν ἐκείνῳ, πολεμίαν τοῖς δύσφροσιν,
 καὶ τᾷλλ' ὁμοίαν πάντα, σημαντήριον
 οὐδὲν διαφθείρασαν ἐν μήκει χρόνου.
 οὐκ οἶδα τέρψιν, οὐδ' ἐπίσογον φάτιν
 ἄλλον πρὸς ἀνδρὸς μᾶλλον ἢ χαλκοῦ βαφάς.

Aufmacht das Burgthor? Melde das dem Ehgemahl,
 Hereilen mög' er schleunig, heifsersehnt der Stadt.
 Ein treues Weib wol findet er, wann heim er kommt,
 So wie er einst verlassen, als Haushündelein,
 Gar brav ihm selber, kampfbereit Feindseligen,
 Auch sonst in allem gleich sich immer, und mit nichts
 Sein Siegel je entweihend durch so lange Zeit.
 Nicht kenn' ich Lust auch, noch von einem fremden
 Mann

Befleckten Ruf, mehr als des Erzes Färbungen.

To ope the gate?—This message to my husband;
 Bid him, the object of his people's love,
 To come with utmost speed: and when return'd,
 May he find faithful to her charge his consort,
 Such as he left her, bland, as the house-mastiff,
 To him, but fierce to those intending ill,
 And such in all things else, inviolate guarding
 Through time's long lapse each seal he left impress'd.
 Nor have I had of other's bed save his
 Experience, stranger, as brass to the die,
 To pleasure, save with infamy, untasted.

ΚΗ. τοιόσδ' ὁ κόμπος, τῆς ἀληθείας γέμων, 598
οὐκ αἰσχρός, ὥς γυναικὶ γενναίᾳ, λακεῖν.

ΧΟ. αὕτη μὲν οὕτως εἶπε μανθάνοντί σοι
τοροῖσιν ἑρμηνεῦσιν εὐπρεπῶς λόγοις.
σὺ δ' εἶπέ, κήρυξ, Μενέλεων δὲ πεύθομαι, 600
εἰ νόστιμός γε καὶ σεσωσμένος πάλιν
ἤξει σὺν ὑμῖν, τῇσδε γῆς φίλον κράτος.

ΚΗ. οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῆ καλά,
εἰς τὸν πολὺν φίλοισι καρποῦσθαι χρόνον.

HE. Ein solcher Selbstruhm, ist er voll Wahrhaftigkeit,
Misziemet nicht, von einem edlen Weib' ertönt.

CH. Also gesagt nun hat sie dir dem Lernenden,
Und ihm, der klar ausdeutet, wohlgemäfs, das Wort.
Du aber, Herold, melde von Menelaos mir,
Ob wiederum heimwärts und wohlbehalten er
Mit euch zurückkehrt, diesem Reich als theure Macht.

HE. Unmöglich könnt' ich schönen Lug ankündigen,
Dafs lange Zeit den Freunden bliebe Wohlgenufs.

HE. Such glorying, when truth sanctions it, not ill
Becomes a noble lady in th' expression.

CH. Thus for thy information hath she spoken
In clear perspicuous terms, right decently.
But tell me, Herald, for of Menelaus
I now inquire, bear ye his presence with you,
Safe, to this land restor'd, a lov'd dominion ?

HE. Address fair falsehoods to my friends I may not,
Such as can minister long to their enjoyment.

ΧΟ. πῶς δῆτ' ἂν εἰπὼν κεδνὰ τάληθῃ τύχοις ; 605
σχισθέντα δ' οὐκ εὐκρυπτα γίγνεται τάδε.

ΚΗ. ἀνὴρ ἄφαντος ἐξ Ἀχαιικοῦ στρατοῦ,
αὐτός τε καὶ τὸ πλοῖον. οὐ ψευδῇ λέγω.

ΧΟ. πότερον ἀναχθεὶς ἐμφανῶς ἐξ Ἰλίου,
ἢ χεῖμα, κοινὸν ἄχθος, ἤρπασε στρατοῦ ; 610

ΚΗ. ἔκυρσας, ὥστε τοξότης ἄκρος, σκοποῦ·
μακρὸν δὲ πῆμα συντόμως ἐφημίσω.

ΧΟ. πότερα γὰρ αὐτοῦ ζῶντος, ἢ τεθνηκότος,
φάτις πρὸς ἄλλων ναυτῶν ἐκλῆζετο ;

CH. Wie ? wenn demnach du traute Wahrheit meldetest ?

Denn beides unvereinigt wird nicht wohl verhehlt.

HE. Der Mann verschwand uns aus der Achaier Heereszug,
Er selber und die Barke ; fern ist Lug dem Wort.

CH. Sag', ob entschiffend euch im Gesicht von Ilios ?
Ob ihn gemeinsam schwerer Sturm fortrifs vom Heer ?

HE. Getroffen hast du, wie ein wackrer Schütz, das Ziel,
Und grosses Leiden kurz gefasst in rasches Wort.

CH. Ward denn von jenem, ob er leb', ob unterging,
Ein Ruf vielleicht durch andre Schiffer ausgesprengt ?

CH. How then the' auspicious with the true unite ?
Since their distinction thou hast plainly mark'd.

HE. The personage, himself and ship, hath vanish'd
From the Greek armament—I speak the truth.

CH. Sailing in view of all from Troy, or parted
By stress of weather, shar'd by all the host ?

HE. Thou'st hit the mark, as an accomplish'd archer,
And in brief space compris'd a lengthen'd wo.

CH. Have, whether yet he lives, or is no more,
Tidings been by the other mariners borne ?

KH. οὐκ οἶδεν οὐδεὶς ὥστ' ἀπαγγεῖλαι τορῶς, 615
πλὴν τοῦ τρέφοντος ἡλίου χθονὸς φύσιν.

XO. πῶς γὰρ λέγεις χειμῶνα ναυτικῷ στρατῷ
ἐλθεῖν, τελευτῆσαί τε, δαιμόνων κότφ ;

KH. εὐφημον ἡμαρ οὐ πρόπει κακαγγέλφ
γλώσση μιαίνειν· χωρὶς ἡ τιμὴ θεῶν· 620
ὅταν δ' ἀπευκτὰ πῆματ' ἄγγελος πόλει
στυγνῷ προσώπφ πτωσίμου στρατοῦ φέρη,
πόλει μὲν ἔλκος ἐν τῷ δῆμιον τυχεῖν,
πολλοὺς δὲ πολλῶν ἐξαγισθέντας δόμων

HE. Nicht weiß es einer, der genau anzeigen kann,
Als, der des Erdreichs Wuchs ernähret, Helios.

CH. Wie ward denn, sagt man, Sturm dem Heer der Schiff-
fenden

Erreget und geendigt durch der Dämonen Zorn ?

HE. Den Tag des Jubels soll man nicht mit trauriger
Botschaft beflecken ; rein davon sei Götterpreis !
Wann je ein Bot' Unfälle, schauderhaft der Stadt,
Mit düstern Antliz von dem gestreckten Heere trägt :
Die ganze Stadt hab' Eine Bürgerwund' empfahn,
Und viele Männer hab' aus vielen Wohnungen

HE. Nothing precise have any to report,
Save him who nurtures with his beam the earth.

CH. And how say'st thou the storm, by heav'n's displeasure,
Burst on the armament, how ceas'd its fury ?

HE. A voice announcing ill should not be heard
Marring the' acclaim of this auspicious day :
Gods have their separate honour ; to the city
When, sad of aspect, bears the messenger
News of the perishing army's sufferings dire,
A wound, one public, of the state, revealing,
Domestic one, from many a house death-doom'd

ἄνδρας διπλῇ μάστιγι, τὴν Ἄρης φιλεῖ, 625
 δίλογχον ἄτην, φοινίαν ξυνωρίδα,
 τοιῶνδε μέντοι πημάτων σεσαγμένον,
 πρέπει λέγειν παιῶνα τόνδ' Ἑρινῶν
 σωτηρίων δὲ πραγμάτων, εὐάγγελον
 ἦκοντα πρὸς χαίρουσαν εὐεστοῖ πόλιν. 630
 πῶς κεδνὰ τοῖς κακοῖσι συμμίξω, λέγων
 χειμῶν' Ἀχαιῶν οὐκ ἀμήνιτον θεοῖς;
 ξυνώμοσαν γάρ, ὄντες ἔχθιστοι τὸ πρίν,

Verbannt der Doppelgeißel Schwung, die Ares liebt,
 Des Lanzenpaars blutrothe Fluchverschwisterung;
 Mit solcherlei Unfällen nun schwer überpackt,
 Anstimmen darf der Siegesgetön der Erinnyen.
 Doch wer des Heils vollbrachte Thaten kundzuthun
 Heimeilet froh zur rettungsfrohen Vaterstadt—
 Wie meng' ich Werthem Böses bei, Botschaft vom
 Sturm,

Der Argos Volk nicht ohne Götterzorn verschlug?
 Denn Bund beschwuren jene sonst feindseligsten,

Its inmates by the double scourge which Ares
 Delights to wield, a wo two shafts dispensing,
 A yoke of sorrows blood-stain'd—him who comes
 Bearing such load as this of deep distress,
 The Erinyes' pæan it behoves to chant,
 And that of glorious deeds, who to the city
 Rejoicing in the calm of prosp'rous state
 Comes, messenger of good. How shall I blend
 The' auspicious with the adverse, while describing
 The wrath from heav'n which smote the' Achæan host,
 Of storm? for, bitt'rest foes before, the flame

πῦρ καὶ θάλασσα, καὶ τὰ πῖστ' ἐδειξάτην,
 φθείροντε τὸν δύστηνον Ἀργείων στρατόν. 635
 ἐν νυκτὶ δυσκύμαντα δ' ὠρώρει κακά·
 ναῦς γὰρ πρὸς ἀλλήλαισι Θρήκiai πνοαὶ
 ἤρεικον· αἱ δέ, κεροτυπούμεναι βίᾳ
 χειμῶνι τυφῶ, σὺν ζάλῃ τ' ὄμβροκτύπῳ,
 ῥχοντ' ἄφαντοι, ποιμένος κακοῦ στρόβῳ. 640
 ἐπεὶ δ' ἀνῆλθε λαμπρὸν ἡλίου φάος,
 ὀρῶμεν ἀνθοῦν πέλαγος Αἰγαῖον νεκροῖς

Meerflut und Feuer, und getreu verharrten sie,
 Beid' auszutilgen Argos unglückhaftes Heer.
 Bei Nacht in Sturm aufwogend drang heran die Noth;
 Denn Bark' an Barke schwangen Hauch' aus Thrakia
 Machtvoll; und jene, wie mit des Hornes Stofs zer-
 schellt,
 Von dumpfer Windsbraut und gezucktem Hagelschlag,
 Verschwanden spurlos; denn der Orkan war böser Hirt.
 Doch als empor nun stralte Helios im Glanz,
 Leichname schaun wir durch die Ägeerflut gesät,

And wave swore friendship, and their faith approv'd
 By ruin of the illstarr'd Argive host.
 For ills had in the night betided us
 From waves to fury lash'd: the Thracian blasts
 The ships with rude shocks on each other driven
 Were shatt'ring: fiercely they by tempest, charg'd
 With whirlwind violence, butted, and by waves
 To fury rous'd, echoing the torrent's din,
 Went vanish'd from the sight, in vortex sunk
 To which their evil guide conducted them.
 But when the sun's resplendent light return'd,
 With ruin-heaps th' Ægean deep extends

ἀνδρῶν Ἀχαιῶν, ναυτικῶν τ' ἐρειπίων.
 ἡμᾶς γε μὲν δὴ ναῦν τ', ἀκήρατον σκάφος,
 ἦτοι τις ἐξέκλεψεν, ἧ' ἔζητήσατο 645
 θεός τις, οὐκ ἄνθρωπος, οἶακος θιγῶν.
 Τύχη δὲ σωτὴρ ναυστολοῦσ' ἐφέζετο,
 ὥς μήτ' ἐν ὄρμῃ κύματος ζάλην ἔχειν,
 μήτ' ἐξοκεῖλαι πρὸς κραταιέων χθόνα.
 ἔπειτα δ' ἄδην πόντιον πεφευγότες, 650
 λευκὸν κατ' ἡμαρ, οὐ πεποιθότες τύχῃ,

Der Achaiermannschaft und der Schifzertrümmerung.
 Uns aber und des Schiffes unversehrt Gefäß
 Entrückte wer, ob heimlich, ob fürbittend nun,
 Kein Mensch, ein Gott traun, der das Steuer hielt ge-
 fäßst.

Und Tyche hülfreich setzte sich voll Huld ins Schiff,
 Daß nicht von Anfuhrts Wogensturz uns hemmte, noch
 Im Schwung wir prallten an den gezackten Felsenstrand.
 Hierauf des Todes grausem Meerabgrund' entflohn
 Im hellen Tagsglanz, kaum vertrauend noch dem Glück,

To view, of Grecian men, and remnants strew'd
 Of the' armament. Ourselves and vessel 'scap'd
 Unscath'd, meanwhile, or privily withdrew
 Or supplicating sav'd some deity,
 Grasping the helm, no mortal : station'd there
 Righting the ship sat Fortune the preserver,
 That, anchor'd, it should 'scape the billow's rage,
 Nor yet be driv'n on the precipitous shore.
 Then we, the peril of the ocean-grave
 O'erpast, in day's fair light, scarce crediting

ἔβουκολοῦμεν φροντίσιν νέον πάθος,
 στρατοῦ καμόντος καὶ κακῶς σποδουμένου.
 καὶ νῦν ἐκείνων εἴ τις ἐστὶν ἐμπνέων,
 λέγουσιν ἡμᾶς ὡς ὀλωλότας· τί μή ; 655
 ἡμεῖς τ' ἐκείνους ταῦτ' ἔχειν δοξάζομεν.
 γένοιτο δ' ὡς ἄριστα. Μενέλεων δ' ἄρ' οὔν
 πρῶτόν τε καὶ μάλιστα προσδόκα μολεῖν.
 εἰ γάρ τις ἀκτὶς ἡλίου νιν ἱστορεῖ
 καὶ ζῶντα καὶ βλέποντα, μηχαναῖς Διός, 660

Durchschweiften wir tiefsinnig all das neue Leid
 Des Heers, des mühsalvollen, arg zerstäubeten.
 Auch nun, wenn jenen übrig ist ein Athmender,
 Uns nennet man als abgeschiedne nur. Wie nicht ?
 Wir selbst vom Schicksal jener sind in gleichem Wahn.
 O mög' es gut ausgehen. Vom Menelaos traun
 Zuvörderst und vor allen sei gewiß, er kommt.
 Drum wenn ein Lichtstral wo des Helios ihn erkennt,
 Er lebe noch und schaue, durch den Rath des Zeus,

Our fortune, sooth'd into forgetfulness
 Of late mishap our minds by sad regrets
 For martial comrades lost, and ember-like
 Crumbled in ruin dire. And now, of these
 If any yet survive, they speak of us
 As dead—just grounds have they—whilst we presume
 As sad reverse to have betided them.
 But may all things to happiest issue tend.
 To Menelaus meanwhile our fondest hope
 In chiefest measure points, of his arrival.
 For should some ray from heav'n's bright orb declare
 That yet he lives and sees, by aid of Jove

οὐπω θέλοντος ἐξαναλῶσαι γένος,
ἐλπὶς τις αὐτὸν πρὸς δόμους ἤξειν πάλιν.
τοσαῦτ' ἀκούσας, ἴσθι τὰληθῆ κλύων.

ΧΟ. τίς ποτ' ὠνόμαζεν ὦδ' στρ. α.
εἰς τὸ πᾶν ἐτητύμῳ— 665
μή τις, ὅντιν' οὐχ ὀρῶ-
μεν, προνοίαισι τοῦ πεπρωμένου
γλῶσσαν ἐν τύχῃ νέμων—
τὰν δορίγαμβρον ἀμφινεικῇ θ'

Der keineswegs schon auszurotten meint den Stamm,
Wohl Hofnung bleibt, zu seinem Hause kehr' er heim.
Dies hörend, wisse, wardst du wahr verständiget.

CH. Wer, o wer benamte so Str. ι.
Treffend ganz und sinngemäfs—
(Einer wol, der ungesehn uns,
In Vorahnung defs, was künftig war,
Recht gelenkt der Zunge Lauf?)—
Helena, streitverlobt und Speerbraut?

Willing not yet the downfal of the race,
Some hope we cherish of his safe return.
These tidings hearing, know thou learn'st the truth.

CH. Who her name hath thus impos'd Str. ι.
In strict accordance with th' event—
One invisible sure
To mortal eyes, yet ruling mortal tongue
In that where chance alone appears
With prescience of futurity—
On Helen, cause of conflict dire,

Ἑλέναν ; ἐπεὶ πρεπόντως 670
 ἑλέναυς, ἑλανδρος, ἐλέτολις,
 ἐκ τῶν ἀβροπῆνων
 προκαλυμμάτων ἔπλευσε
 Ζεφύρου γίγαντος αὔρα·
 πολύανδροί τε φεράσπιδες κυναγοί, 675
 κατ' ἵχνος πλατᾶν ἄφαντον,
 κέλσαντες Σιμόεντος ἀκτὰς
 ἐπ' αὐξιφύλλους, δι' ἔριν
 αἵματόεσσαν.

Die, Verderb im Namen tragend,
 Ja Verderb für Schiff und für Mann und Stadt !
 Vom köstlichen Vorhang
 Des Gemachs entschift', im Mishauch
 Des gigantisch wilden Zefyrs.
 Und ein schildtragendes Männerheer,
 In Hezjagd auf der Spur, die schwand den Rudern,
 Lenkt' an Simois laubumsprofstes
 Geklipp die Anfahrt
 Zu dem erbitterten Blutkampf.

And claim'd with bridegrooms' spears ?
 Since she, such title answering,
 Of ships the bane, of men, of towns,
 Forth issuing through her chamber door
 With hangings veil'd of texture rare,
 Sail'd beneath the guidance fair
 Of earth-born Zephyrus.
 Hunters full many, their broad bucklers bearing,
 Tracking the oar's invisible path,
 Straight hied them tow'ards the Simois' banks
 Crown'd with leafy verdure, panting
 For the murderous strife.

Ἴλιφ δὲ κῆδος ὀρ- ἀντ. ἀ.
 θώνυμον τελεσσίφρων 681
 μῆνις ἤλασεν, τραπε-
 ζας ἀτίμωσιν, ὑστέρφ χρόνφ,
 καὶ ξυνεστίου Διὸς
 πρassoμένα, τὸ νυμφότιμον 685
 μέλος ἐκφάτως τλοντος,
 ὑμέναιον, ὃς τότε' ἐπέρρεπε
 γαμβροῖσιν αἰεῖδεν.

Eh' und Weh izt namgerecht Geg. 1.
 Fügend schwang auf Ilios
 Götterzorn, der jenes Tisches
 Verunehrung, spät nach langer Frist,
 Und des Heerdbeschüzers Zeus,
 Allen vergalt, die dort in Brautfest
 Melodien zu laut gejubelt
 Das Vermählungslied, wie Geschick es wog,
 Dafs sänge die Sippschaft.

But on Troy, accomplishing Ant. 1.
 Its dread intent, hath vengeance launch'd
 This new alliance, styl'd
 Aright a wo, the hospitable board
 Dishonouring, and by Jove who guards
 Its sacred rights, in after time
 Exacted, pain unspeakable
 Inflicting, for the lay,
 Which then, in honour of the bride,
 The nuptial melody, to chant
 Devolv'd on kinsmen of the line.

μεταμανθάνουσα δ' ὕμνον
 Πριάμου πόλις γεραιὰ 690
 πολύθρηνον μέγα που στένει, κικλήσκου-
 σα Πάριν τὸν αἰνόλεκτρον,
 πάμπροσθ' ἢ πολύθρηνον αἰῶν'
 ἀμφὶ πολιτᾶν μέλεον
 αἶμ' ἀνατλᾶσα. 695
 ἔθρεψεν δὲ λέοντα στρ. β'.
 σίνιν δόμοις ἀγάλακτον οὔ-
 τως ἀνὴρ φιλόμαστον,

Doch verlernet hat das Lied bald
 Die bejahrte Troerfestung,
 Da ein gramvolles sie laut erseufzt,
 Und nennt schrecklichgefügt des Paris Ehbund,
 Lang' eh noch sie den vollen Gram erst
 Erlebt' um Söhn' ach!
 Die in ihr Blut sie gestreckt sah.
 Ein Leu wuchs er im Haus' auf Str. II.
 Des Mannes dort, ein Verderber,
 Durstig nach Milch, von der Brust fern,

But now, the hymn of joy unlearning,
 Priam's ancient city mourns
 In bitterness of grief
 A strain of deepest wo, Paris addressing
 Of bridal couch accurs'd, which had
 An age of bitterest anguish prov'd
 Amidst the piteous havoc first
 Of those its soil had nurs'd.
 Thus hath one a lion rear'd, Str. II.
 Fraught with ruin to his home,
 Wean'd from that which best it lov'd,
 Maternal nutriment,

ἐν βιότῳ προτελείοις
 ἄμερον, εὐφιλόπαιδα, 700
 καὶ γεραροῖς ἐπίχαρτον.

πολέα δ' ἔσκ' ἐν ἀγκάλαις
 νεοτρόφον τέκνον δίκαν,
 φαιδρωπὸς ποτὶ χεῖρα, σαι-
 νων τε γαστρὸς ἀνάγκαις. 705
 χρονισθεῖς δ' ἀπέδειξεν ἀντ. β'.
 ἔθος τὸ πρὸς τοκέων· χάριν
 γὰρ τροφεῦσιν ἀμείβων,

Er, im Beginne des Lebens
 Sanft, ein Gespiel für die Kinder,
 Selber dem Greis' auch erfreulich.
 Ja in den Armen lag er oft,
 Wie ein geherzter Neulingssohn,
 Freundlich blickend zur Hand und an-
 schmeichelnd, wann ihn der Bauch zwang.
 Doch vollreif, wie bewies er Geg. II.
 Das Erbgemüt der Erzeuger.
 Den Dank der Pfleg', er vergalt ihn;

In its dawn of life so mild,
 Ev'n the caresses of the child
 With fondness courting, and the care
 Of age with gratitude repaying.
 Oft, like the newly-nurtured babe,
 In the arms 'twas wont to rest,
 Bland-visag'd, and, when hunger press'd,
 Fawning beneath the hand's caress.
 But, in lapse of time, the spirit Ant. II.
 From its sire inherited
 Awakes, for to the fostering hand
 Grateful meed repaying,

μηλοφόνοισιν ἄγαισιν
 δαῖτ' ἀκέλευστος ἔτευξεν— 710
 αἵματι δ' οἶκος ἐφύρθη—
 ἄμαχον ἄλγος οἰκέταις,
 μέγα σίνος πολυκτόνον·
 ἐκ θεοῦ δ' ἱερεὺς τις ἄ-
 τας δόμοις προσεθρέφθη. 715
 παρ' αὐτὰ δ' ἐλθεῖν ἐς Ἴλιου πόλιν στρ. γ'.
 λέγοιμ' ἂν φρόνημα μὲν νηνέμου γαλάνας,

Groß von gemordetem Wollvieh
 Rüstet' er Schmaus ungenöthigt;
 Blutig gefärbt war die Wohnung.
 O den Bewohnern Schmerz auf Schmerz,
 Wie zum Verderb er würgt' und schlang:
 Der durch göttlichen Rath dem Haus'
 Ata's Opferer aufwuchs!
 Nicht anders, sag' ich, kam zur Burg in Ilios Str. III.
 Daher Sie, an Sinne gleich
 Stillem Glanz der Meerflut,

Havoc through its fleecy cares
 Dire spreading, it a feast prepares
 Unbidden,—then with blood o'erflows
 The fold—to the domestics' sorrow
 Beyond redress, a murderous plague
 Fraught with ill: by heav'n's behest
 Thus hath been an Ate-priest
 Nurtur'd for ruin to the house.
 Yet that the spirit of a breezeless calm, Str. III.
 And wealth's meek portraiture the Ilian town

ἀκασκαῖον δ' ἄγαλμα πλούτου—
 μαλθακὸν ὀμμάτων βέλος,
 δηξίθυμον ἔρωτος ἄνθος, 720
 παρακλίνουσ'—ἐπέκρανευ
 δὲ γάμου πικρὰς τελευτάς,
 δύσεδρος καὶ δυσόμιλος
 συμένα Πριαμίδαισιν,
 πομπῇ Διὸς ξενίου, 725
 νυμφοκλαυτὸς Ἑρινύς.
 παλαίφατος δ' ἐν βροτοῖς γέρων λόγος ἀντ. γ'.

Ein Schaubild weichgeschmücktes Reichthums,
 Jeglichem Aug' ein sanft Geschofs,
 Liebesblume zu Qual des Herzens.
 Doch die abwendige schuf nun
 Der Vermählung bittern Ausgang,
 Sie, zum Mitsiz ungesellbar,
 Die der Burg Priamos andrang,
 Durch Trieb des gastlichen Zeus,
 Brautbeweinte Erinny's.

Aus alter Vorzeit ward im Volk das Greiseswort *Geg. III.*

Enter'd, I should at once declare—
 She with furtive glance discharging
 The eyes' soft dart, the odorous balm
 Of love that pierces to the soul—
 But to the marriage rite harsh consummation
 Hath she contributed,
 Neighbour accurs'd, detested intimate,
 On Priam's home intruded,
 Guided by hospitable Jove,
 Wail'd, an Erinys, by connubial love.
 Long current among men hath been the saying, *Ant. III.*

τέτυκται, μέγαν τελεσθέντα φωτὸς ὕλβον
τεκνοῦσθαι, μηδ' ἄπαιδα θνήσκειν.

ἐκ δ' ἀγαθᾶς τύχας γένει 730
βλαστάνειν ἀκόρεστον οἰζύν.

δίχα δ' ἄλλων μονόφρων ἐί-
μί. τὸ δυσσεβὲς γὰρ ἔργον
μετὰ μὲν πλείονα τίκτει,
σφετέρῃ δ' εἰκότα γέννῃ. 735
οἴκων δ' ἄρ' εὐθυδίκων

Ein Sinnspruch, daßs großer, voll-
reifer Mannes-Wohlstand

Ein Kind nachlasse, wann er abstirbt,
Und aus beschertem Glück dem Stamm
Auferwachs' unbegrenztes Elend.

Doch getrennt heg' ich die Meinung.
Denn des Gottvergeßnen Unthat,
Sie gebiert nach, und vermehrt stets
Ein Geschlecht ähnlich dem Urstamm.
Doch Häusern rechtliches Thuns

That man's prosperity when perfect grown
Offspring begets, nor childless dies :
That posterity awaits
From fortune's smiles luxuriant growth
Of wretchedness. Yet I diverse
From others, singly, my opinion hold.
For impious deeds give birth
To more successively, and all their race
In lineaments resembling :
But to that house is ever born

καλλίπαις πότμος αεί.
 φιλεῖ δὲ τίκτειν ὕβρις μὲν παλαι- στρ. δ'.
 ἃ νεάζουσιν ἐν κακοῖς βροτῶν
 ὕβριν, τότ' ἢ τόθ', ὀππόταν 740
 τὸ κύριον μόλῃ,
 κότον τ' ἀνι-
 ἀρὸν φύουσιν·
 δαίμονα τὰν ἄμαχον,
 ἀνιερον θράσος μελαί- 745
 νας μελάθοροιςιν ἄτας,

Blüht auf Enkel das Heil fort.
 Zu gern erzeugt Übermut
 Altes Ursprungs aufs Neu'
 Übermut in schnödem Volk,
 Ob früh ob spät, sobald der Stund'
 Entscheidung kommt heran,
 Den neuen Dunkler ihn ;
 Und die dämonische, gar unbezwingliche
 Frevelnde Trozgewalt der Ata,
 Die dem Hause nachtschwarz

Str. IV.

Fair progeny, which righteous acts adorn.
 Injustice erst committed among men
 Deprav'd in principle delights
 In giving birth to newer still,
 Itself, when season fit for ill
 Arrives, sure to produce
 A wrath with anguish fraught,
 The daemon of unvanquish'd might,
 Of Ata, scourge of families,
 The' accurs'd audacity,

Str. IV.

εἰδομέναν τοκεῦσιν.

Δίκη δὲ λάμπει μὲν ἐν δυσκάπνοις ἀντ. δ'.

δώμασιν· τὸν δ' ἐναΐσιμον τίει

βίον· τὰ χρυσόπαστα δ' ἐ- 750

σθλὰ σὺν πίνψ χερῶν

παλιντρόποι-

σιν ὄμμασιν λι-

ποῦς', ὅσια προσέβα,

δύναμιν οὐ σέβουσα πλού- 755

του παράσημον αἶνψ.

Droht in Gestalt der Zeuger.

Doch Dike stralt unter rufs-

Geg. IV.

braunem Obdach, und ehrt

Ihn, der mäßig lebt und fromm.

Den goldgewirkten Staat jedoch,

Wenn Schmutz der Händ' ihn fleckt,

Mit abgewandtem Blick

Meidend, besucht sie die heiligen Wohnungen,

Nicht von der Macht gelockt des Reichthums,

Die gezeichnet Volksruf;

In aspect like to those

To whom its origin it owes.

But Justice in the smoke-dimm'd dwelling beams Ant. IV.

Resplendent, and the righteous life

Honours, but with averted mien

Gilded gaudes, of hands unclean

The prize, abandoning,

Hies her to holier seats,

The pow'r of wealth not rev'rencing

With meed of her applause, which bears

The impress of base coin,

But doth events dispose,

πᾶν δ' ἐπὶ τέρμα νωμᾷ.
 ἄγε δὴ, βασιλεῦ, Τροίας πτολίπορθ',
 Ἄτρεως γένεθλον,
 πῶς σε προσείπω ; πῶς σε σεβίζω, 760
 μήθ' ὑπεράρας, μήθ' ὑποκάμψας
 καιρὸν· χάριτος ;
 πολλοὶ δὲ βροτῶν τὸ δοκεῖν εἶναι
 προτίουσι, δίκην παραβάντες.
 τῷ δυσπραγοῦντι δ' ἐπιστενάχειν 765
 πᾶς τις ἔτοιμος· δῆγμα δὲ λύπησ

Stets auf den Zweck nur lenkt sie.
 Nun, König, o Held, der Troja zerstört,
 Du des Atreus Sproß,
 Wie red' ich dich an? wie ehrfurchtsvoll,
 Nicht über Gebühr, nicht unter dem Maß,
 Das der Anstand heischt?
 Viel Sterbliche sind, die den Wahrheitsschein
 Vorziehn, und das Rechte vorbeigehn.
 Und mit Unglückseligen Klage zu schrein,
 Ist jeder bereit; doch der Stachel des Grams,

Each one to meet its destin'd close.
 Say, now, royal liege, thou destroyer of Troy,
 Offspring Atreus-born,
 What terms of address best suit thine ear?
 How may I pay to thee reverence due,
 Honour's becoming degree
 Nor passing beyond, nor wheeling within?
 But many are found who, of right inobservant,
 The semblance alone of feeling esteem:
 Each one is ready to join
 In condolence with him whose lot is o'ercastr;
 Yet the keen tooth of sorrow ne'er pierces the soul

οὐδὲν ἐφ' ἧπαρ προσικνεῖται·
 καὶ ξυγχαίρουσιν ὁμοιοπρεπεῖς
 ἀγέλαστα πρόσωπα βιαζόμενοι.
 ὅστις δ' ἀγαθὸς προβατογνῶμων, 770
 οὐκ ἔστι λαθεῖν ὄμματα φωτὸς
 τὰ δοκοῦντ' εὐφρονος ἐκ διανοίας
 ὕδαρεῖ σαίνειν φιλότῃτι.
 σὺ δέ μοι τότε μέν, στέλλων στρατιὰν
 'Ελένης ἔνεκ'—οὐ γὰρ ἐπικρύψω— 775

Niemals dringt der in das Herz ein.
 Mitfreud' auch geberden sie, gleich so geschickt,
 Unlachende Mien' aufheiternd mit Zwang.
 Doch der wackere Hirt, der die Schäflein kennt,
 Nicht wird er geteuscht von des Manns Antliz,
 Der aus scheinbar herzlicher Zuneigung
 Liebkost mit thränender Freundschaft.—
 Du dünktest mir einst, ausfahrend zum Krieg'
 Um Helena,—nicht sei dieses verhehlt,—

Of the mourner. In joy likewise
 Are those of manners congenial seen,
 Rejoicing with those who rejoice, and compelling
 The features to wear the heartless smile.
 But him, of the flock discerners acute,
 His aspect can never deceive which assumes
 The guise of a pure benevolence
 To caress with spiritless friendship.
 Yet thou, at the time when on Helen's account
 Thou preparedst the martial array—for ne'er
 Shall I shrink from revealing what then I felt—

κάρτ' ἀπομούσως ἦσθα γεγραμμένος,
οὐδ' εὔπραπίδων οἶακα νέμων,

θράσος ἀκούσιον

ἀνδράσι θνήσκουσι κομίζων
νῦν δ', οὐκ ἀπ' ἄκρας φρενός, οὐδ' ἀφίλως
εὐφρων πόνον εὔτελέσασιν. 781

γνώσει δὲ χρόνῳ διαπευθόμενος
τόν τε δικαίως καὶ τὸν ἀκαίρως
πόλιν οἰκουροῦντα πολιτῶν.

Als sehr Absinniger anklagbar,
Der das Steuer der Vernunft nicht lenke zum Wohl,

Unwilligen Mut

Hinsterbenden Mannen erregend.

Nicht flaches Gefühls nun, noch unerwünscht,
Wohl freut sie ein Werk, die wohl vollbracht.

Auch wirst in der Folg' ausspähend du schaun,

Wo etwa gerecht, und wo fuglos

In der Stadt haushielten die Bürger.

Wert arraign'd of folly extreme, as guiding
The helm of the mind with unskilful hand,

Men foredoom'd to death

Charging with boldness undesir'd.

But now that the toil they have ended so well,

No cold benevolence thine appears,

Nay, in the soul deep implanted.

But in due time shalt thou learn, inquiring,

Who with just sway, with intemperate who,

Directed thy subjects' concerns.

ΑΓΑΜΕΜΝΩΝ.

πρῶτον μὲν Ἄργος καὶ θεοὺς ἐγχωρίους 785
 δίκη προσειπεῖν, τοὺς ἐμοὶ μεταιτίους
 νόστον, δικαίων θ', ὧν ἐπραξάμην πόλιν
 Πριάμου· δίκας γὰρ οὐκ ἀπὸ γλώσσης θεοὶ
 κλύοντες, ἀνδροκμήτας Ἴλιου φθορὰς
 εἰς αἵματηρὸν τεῦχος οὐ διχορρόπως 790
 ψήφους ἔθεντο· τῷ δ' ἐναντίῳ κύτει
 ἐλπὶς προσήει χειρὸς οὐ πληρουμένῃ.

AGAMEMNON.

Zuerst an Argos und des Lands Schutzgötter ziemt
 Den Gruß zu wenden, jene mir der Wiederkehr
 Und des Rechtes Helfer, das an Priamos Stadt ich mir
 Auswirkte. Denn, die das Rechte nicht von Redner-
 zung
 Erlernt, die Götter, legten, ungetheiltes Sinns,
 In die grause Bluturn' Ilios mannmordende
 Verderbenslose; doch zum anderen Richtgefäfs
 Streckt' aus die Hofnung ihre Händ', und fand es leer.

AGAMEMNON.

First Argos, and the deities of the land
 Who my return have favour'd, and the work
 Of retribution, which on Priam's city
 I have accomplish'd, to address is meet;
 For the gods passing judgment not as tongue
 Of pleader prompts, cast with one mind the lots
 Decreeing Ilium's downfall, ruin-fraught
 To men, into the vase of blood, whilst hope
 The opposite one approach'd, but by the hand

καπνῷ δ' ἀλοῦσα νῦν ἔτ' εὔσημος πόλις.
 ἄτης θύελλαι ζῶσι· συνθνήσκουσα δὲ
 σποδὸς προπέμπει πίσονας πλούτου πνοάς.
 τούτων θεοῖσι χρὴ πολύμνηστον χάριν 796
 τίνειν· ἐπεῖπερ καὶ πάγας ὑπερκόπους
 ἐπραξάμεσθα, καὶ γυναικὸς οὔνεκα
 πόλιν διημάθυμεν Ἀργεῖον δάκος,
 ἵππου νεοσσός, ἀσπιδηστρόφος λεώς, 800
 πῆδημ' ὀρούσας ἀμφὶ Πλειάδων δύσιν·

Am Rauch der Stürmung ist noch jetzt kennbar die
Stadt;

Fortglimmen Ata's Opfer, und mitsterbende
 Glutasche sendet fetten Reichthumsduft empor.
 Drum sei den Göttern billig tiefempfunder Dank
 Entrichtet. Denn auch Fangverstrickung arges Grolls
 Ward ausgeführt uns, und des Weibes halben hat
 Die Stadt in Staub getrümmert Argos Ungeheur,
 Des Rosses Brut, das schildgewandte Kriegesvolk,
 Das stürmend anlief um der Plejaden Untergang;

Found it unfill'd. Now by its smoke is mark'd
 Ascending still, Troy's devastated town :
 Ate's storms rage ; while to dense vapour turn'd
 Its wealth exhales the joint-expiring ember.
 For these, our debt of mindful gratitude
 To render to the gods befits us well,
 Since too the toils, our work of extreme vengeance
 Perfecting, we have wrought, and into dust
 Have, all for woman's sake, the city crumbled,
 Monster of Argos, nestling of the steed,
 Shield-brandishing array, in furious bound
 Which sprang at setting of the Pleiades ;

ὑπερθορῶν δὲ πύργον ὠμηστῆς λέων,
 ἄδην ἔλειξεν αἵματος τυραννικοῦ.
 θεοῖς μὲν ἐξέτεινα φροῖμιον τόδε·
 τὰ δ' εἰς τὸ σὸν φρόνημα μέμνημαι κλύων·
 καὶ φημὶ ταῦτά, καὶ ξυνήγορόν μ' ἔχεις. 806
 παύροις γὰρ ἀνδρῶν ἐστὶ συγγενὲς τόδε,
 φίλον τὸν εὐτυχοῦντ' ἄνευ φθόνου σέβειν.
 δῦσφρων γὰρ ἰός, καρδίᾳ προσήμενος,
 ἄχθος διπλοῖζει τῷ πεπαμένῳ νόσον· 810
 τοῖς τ' αὐτὸς αὐτοῦ πῆμασιν βαρύνεται,

Und über Bollwerk springend, als rohfränsiger
 Berglöwe, satt sich leckt' in Blut, in Tyrannenblut.
 Alsó den Göttern bot ich meinen Erstlingsgruß.
 Auf deinen Lehrspruch jezo—wohl gedenk' ich deß—
 So mein' ich gleiches, und du hast einstimmend mich.
 Es ward ja wenig Menschen eingepflanzt die Art,
 Des Freundes Wohlstand werth zu achten ohne Neid.
 Denn wo der Abgunst Geifer sich ans Herz gesetzt,
 Da häuft er zwiefach herbes Weh dem Krankenden :
 Er fühlt von eignem Leide schon sich hart gedrückt,

While, the tow'r-wall o'erleap'd, the lion lapp'd,
 Athirst for gore, deep, to satiety,
 Of kingly blood. This prelude to the gods :
 Now, touching matters, which, thy wisdom proving,
 Are to my memory present, as reported,
 I both the same express, and me you find
 Consentient : for in few is born the feeling,
 Which an unenvious reverence prompts to friends
 Whom fortune smiles on : the soul-plaguing venom
 Absorb'd into the heart his anguish doubles
 In the disease's victim, while beneath
 The load of his own wretchedness he groans,

καὶ τὸν θυραῖον ὄλβον εἰσορῶν, στένει.
 εἰδὼς λέγοιμι' ἄν—εὖ γὰρ ἐξεπίσταμαι
 ὁμιλίας κάτοπτρον—εἰδῶλον σκιᾶς,
 δοκοῦντας εἶναι κάρτα πρευμενεῖς ἐμοί. 815
 μόνος δ' Ὀδυσσεύς, ὅσπερ οὐχ ἑκὼν ἔπλει,
 ζευχθεὶς ἔτοιμος ἦν ἐμοὶ σειραφόρος·
 εἴτ' οὖν θανόντος, εἴτε καὶ ζώντος πέρι,
 λέγω. τὰ δ' ἄλλα πρὸς πόλιν τε καὶ θεούς,
 κοινούς ἀγῶνας θέντες ἐν πανηγύρει, 820

Und fremdes Glück anschauend, mehr noch seufzet er.
 Aus Kunde nenn' ich (wohl ja hab' ich ausgelernt
 Des Menschenumgangs Spiegel) nur ein Schattenbild
 Sie, welche schienen zugeneigt von Herzen mir.
 Allein Odysseus, ob er zwar ungern gefolgt,
 Blieb, beigespannt mir, stets ein treuer Seilgenoss,
 Sei's nun vom Todten oder auch vom Lebenden
 Gesagt. Was sonst die Götter und den Staat betrifft,
 Lafst uns, gemeinsam strebend all' in vollem Rath,

And at the sight too of his neighbour's weal.
 From past experience I can say—for well
 Such intimacy in its mirror'd form
 Discern I—that mere spectre of a shadow
 Hath been their feeling who have sooth'd me with
 Friendship's most specious semblance. He alone,
 Odysseus, who against his wish embark'd,
 Was aye prepar'd, in the same yoke with me
 Harness'd, to toil; I speak it to his praise,
 Living be he, or dead. On such concerns
 As to our state and to the gods pertain,
 Public discussion, and in full assembly,

βουλευσόμεσθα. καὶ τὸ μὲν καλῶς ἔχον,
 ὅπως χρονίζον εὖ μενεῖ, βουλευτέον·
 ὅτῳ δὲ καὶ δεῖ φαρμάκων παιωνίων,
 ἥτοι κέαντες, ἢ τεμόντες, εὐφρόνως,
 πειρασόμεσθα πῆμ' ἀποστρέψαι νόσου. 825
 νῦν δ' εἰς μέλαθρα καὶ δόμους ἐφειστήους
 ἐλθών, θεοῖσι πρῶτα δεξιώσομαι,
 οἵπερ πρόσω πέμψαντες, ἄγαγον πάλιν.
 νίκη δ', ἐπείπερ ἔσπετ', ἐμπέδως μένοι.

Jetzt überlegen. Dann das gut gefundene,
 Wie's auf die Dauer wohl besteh', erwägen wir.
 Wo's aber auch heilsamer Arznei bedarf,
 Da brennend laßt uns, oder schneidend, wohlbedacht
 Versuchen so erkranktes Wehs Bewältigung.
 Nun zum Palast hier und des Saals ehrvollem Heerd
 Eingehend, heb' ich den Göttern erst die Hand zum
 Grufs,
 Die, fern entsendend, wiederum mich heimgeführt.
 Doch Nike, da sie folgte, bleib' auch immerdar!

We having sanction'd, shall deliberate;
 And that events to this their prosp'rous issue
 May constant prove means are to be provided.
 But whatsoe'er medicinal aids may need,
 Or with the fire, benevolent, or excision,
 The pang of the distemper to avert
 We shall essay. Meanwhile repairing to
 My palace, and my halls' heav'n-guarded hearths,
 I shall my tribute to the gods first offer
 Of worship, who, my onward course attended
 With auspice fair, have been my guides returning.
 And may achievement high, as in our path
 It hath pursued us, so await us ever.

ΚΑ. ἄνδρες πολῖται, πρέσβος Ἀργείων τόδε, 830
 οὐκ αἰσχυνοῦμαι τοὺς φιλόνορας τρόπους
 λέξαι προῶς ὑμᾶς· ἐν χρόνῳ δ' ἀποφθίνει
 τὸ τάρβος ἀνθρώποισιν. οὐκ ἄλλων πάρα
 μαθοῦσ', ἐμαυτῆς δύσφορον λέξω βίον
 τοσόνδ', ὅσον περ οὗτος ἦν ὑπ' Ἴλιφ. 835
 τὸ μὲν γυναῖκα πρῶτον ἄρσενος δίχα
 ἦσθαι δόμοις ἔρημον, ἔκπαγλον κακόν,
 πολλὰς κλύουσιν κληδόνας παλιγκότους·

KL. Ihr Bürger Argos, unsrer Stadt ehrwürdigste,
 Nicht nehm' ich Anstand, mein Verlangen zum Gemahl
 Euch auszusprechen; denn im Zeitenlauf vergeht
 Die blöde Scham den Menschen. Nicht weis andre
 mich
 Belehrt, mein eignes Jammerleben sag' ich an,
 So lang', als lange jener stand vor Ilios.
 Erst dafs ein Ehweib, ihrem Ehgemahl entfernt,
 Einsam daheim muß sitzen, o welch Schmerzgefühl!
 So manch Gerücht vernimt sie, neuaufregendes,

CL. Citizens! Senior chiefs rever'd among
 The Argives! to make known to you the feelings
 I bear of fond affection tow'rd my lord
 I shall not blush; time wears timidity
 Away from mortals: from none other learning
 Shall I describe how burdensome hath been
 Existence to me during the whole season
 That he remain'd 'neath Ilium. First, it is
 A grievous ill that a fond wife should sit
 Forlorn, within the mansion, sever'd from
 Her consort, and to rumours list'ning, each
 The other contradicting: first that one

καὶ τὸν μὲν ἤκειν, τὸν δ' ἐπεισφέρειν κακοῦ
 κάκιον ἄλλο πῆμα, λάσκοντας δόμοις. 840
 καὶ τραυμάτων μὲν εἰ τόσων ἐτύγχανεν
 ἀνὴρ ὃδ', ὥς πρὸς οἶκον ὠχετεύετο
 φάτις, τέτρωται δικτύου πλέω λέγειν.
 εἰ δ' ἦν τεθνηκώς, ὥς ἐπλήθυνον λόγοι,
 τρισώματος τᾶν Γηρυῶν ὁ δεύτερος 845
 πολλὴν ἄνωθεν—τὴν κάτω γὰρ οὐ λέγω—
 χθονὸς τρίμοιρον χλαῖναν ἐξήνχει λαβών,

Wie dieser ankommt, jener dann dem schlimmen Weh
 Ein schlimmes zufügt, lautend beide durch das Haus.
 Ja wenn der Wunden solche Zahl getroffen hat
 Den Gatten, als nach Hause hergebracht der Ruf,
 Er ist, im Sprichwort, mehr durchlöchert als ein Nez.
 Wär' er so oft gestorben, als die Sag' erscholl,
 Ein dreigestalter Geryon der zweite traun,
 Oft oberwärts hier (denn von unteren red' ich nicht)
 Dreifach gemefsn'es Erdgewandes rühmt' er sich,

Should come, and then another, of events
 Heralds to those at home, each more disastrous
 Than that the last announc'd: and then for wounds,
 Had he who stands before us met so many
 As by its several channels fame bore hither,
 No net, to speak so, had so pierced been.
 Had death too been his lot, as current rumour
 Its tidings multiplied, a second Geryon
 He, triple-bodied, would of earth above—
 Not of that underneath to speak—a mantle,
 Ample, three-fold, apportion'd been, in each

ἄπαξ ἐκάστῳ κατθανὼν μορφώματι.
 τοιῶνδ' ἕκατι κληδόνων παλιγκότων,
 πολλὰς ἄνωθεν ἀρτάνας ἐμῆς δέρης 850
 ἔλυσαν ἄλλοι πρὸς βίαν λελημμένης.
 ἐκ τῶνδ' ἐγὼ παῖς ἐνθάδ' οὐ παραστατεῖ,
 ἐμῶν τε καὶ σῶν κύριος πιστευμάτων,
 ὥς χρῆν, Ὀρέστης· μὴ δὲ θαυμάσῃς τόδε·
 τρέφει γὰρ αὐτὸν εὐμενῆς δορύξενος, 855
 Στρόφιος ὁ Φωκεύς, ἀμφίλεκτα πῆματα
 ἐμοὶ προφωνῶν, τὸν θ' ὑπ' Ἰλίου σέθεν

Einmal in jedem Leibeswuchs hinweggetilgt.
 Ob solcher Kundschaft, immer neuauftregender,
 Ward oft ein hochher schwebend Seil um meinen Hals
 Gelöst von andern, die mit Gewalt mich überrascht.
 Deswegen steht auch nicht der Sohn zugegen hier,
 Der theure Sprößling dein und meiner Traulichkeit
 Wie er sollt', Orestes; nicht verwundre dich darob.
 Denn den erzieht dein wohlgesinnter Speergenofs,
 Strofios von Fokis, der das mißliche Wehgeschick
 Mir warnend aussprach, wie in Gefahr vor Ilios

His several forms once undergoing death.
 By reason of such rumours, varying ever,
 Nooses full many from my neck untied
 Others, aloft, with violence seizing me.
 Therefore it is thy son attends not here,
 The ratifier of our mutual pledges,
 As fitting 'twere, Orestes: but let not
 This cause surprise, for a benevolent friend,
 Whom the spear-conflict gave, the task performs
 Of nurturing him, the Phocian Strophius,
 Reminding me of ills of which the' occurrence
 'Twere hard to gainsay, first, thy perilous state

κίνδυνον; εἴ τε δημόθρους ἀναρχία
 βουλήν καταρρίψειεν, ὥστε σύγγονον
 βροτοῖσι, τὸν πεσόντα λακτίσαι πλέον. 860
 τοιάδε μὲν ἔτοι σκῆψις οὐ δόλον φέρει.
 ἔμοιγε μὲν δὴ κλαυμάτων ἐπίσσυτοι
 πηγαὶ κατεσβήκασιν, οὐδ' ἔνι σταγῶν.
 ἐν ὀψικοίτοις δ' ὄμμασι βλάβας ἔχω,
 τὰς ἀμφί σοι κλαίονσα λαμπτηρουχίας 865

Du schwebtest, und wie das Volk in herscherlosem
 Lerm
 Gar leicht die Rathsmacht stürzte; denn so ist der
 Mensch
 Geartet, daß er gern, wer sank, nachstößt noch mehr.
 Und dieser Vorwand, glaub' es, ist truglos gemeint.
 Mir aber sind der Thränen reichlich strömende
 Quellbäche so vertrocknet, daß kein Tropfen blieb.
 An den spätgeschlossnen Augen schon empfind' ich
 Schmerz,
 Vom Weinen, wann um dich gestellte Feuerwach'

'Neath Ilium, then, should popular frenzy take
 Mad counsel, wildly clamouring, as of mortals
 It is the natural bias, to cuff down
 The fallen with yet bitt'rer contumely.
 The plea I urge, in sooth, bears no false semblance.
 In mine own case, already have the springs
 Exuberant of my tears dried up, there lingers
 Not ev'n a drop within them; in mine eyes
 Ne'er seal'd but at late hour in sleep, I feel
 Harm wrought, the signal-fires respecting thee

ἀτημελήτους αἶεν. ἐν δ' ὀνείρασι,
 λεπταῖς ὑπαὶ κώνωπος ἐξηγειρόμην
 ῥιπαῖσι θαύσσοντος, ἀμφί σοι πάθη
 ὀρώσα πλείω τοῦ ξυνεύδοντος χρόνου.
 νῦν ταῦτα πάντα τλαῖσ' ἀπενθήτη φρενί, 870
 λέγοιμ' ἂν ἄνδρα τόνδε τῶν σταθμῶν κύνα,
 σωτήρα ναὸς πρότονον, ὑψηλῆς στέγης
 στύλον ποδῆρη, μονογενὲς τέκνον πατρί,
 καὶ γῆν φανεῖσαν ναυτίλοις παρ' ἐλπίδα,

Also geteusch't blieb immer. · Dann im Traumgesicht
 Ward durch der Mücke Sumsen oft ich aufgeweckt,
 Die leises Flugs hinschwirrte, wann um dich Gefahr
 Ich schaute, mehr noch, als des Schlafes Zeit umfasset.
 Nun ich das alles überstand, gramloses Sinns,
 Wol nennen darf ich diesen Mann des Geheges Hund,
 Ein schiferhaltend Segeltau, des hohen Dachs
 Fußfeste Grundseul', eingeborenes Vaterkind,
 Und Land, erschaut von hoffnungslosen Segelern,

Unkindled ever mourning : in my dreams
 Ev'n by the tiny rustlings of the gnat
 Buzzing I was arous'd, more woes beholding
 Encircling thee, than Time was witness to,
 Who shar'd my slumber. Now, all these with soul
 Victor of grief I having borne, with reason
 May my lord here address as the watch-dog
 That guards the fold, the fore-stay, ship-preserver,
 The column in full length extending, prop
 Of high-rais'd roof, the father's only-born,
 The land unhop'd for that meets sailors' eyes,

κάλλιστον ἤμαρ εἰσιδεῖν ἐκ χερίματος, 875
 ὁδοιπόρῳ διψῶντι πηγαῖον ῥέος.
 τερπνὸν δὲ τὰναγκαῖον ἐκφυγεῖν ἅπαν.
 τοιοῖσδε τοί νιν ἀξιῶ προσφθέγμασιν.
 φθόνος δ' ἀπέστω· πολλὰ γὰρ τὰ πρὶν κακὰ
 ἡνειχόμεσθα· νῦν δ' ἐμοί, φίλον κára, 880
 ἔκβαιν' ἀπήνης τῆσδε, μὴ χαμαὶ τιθεῖς
 τὸν σὸν πόδ', ὦ 'ναξ, Ἰλίου πορθήτορα.
 δμωαί, τί μέλλεθ', αἷς ἐπέσταλται τέλος
 πέδον κελεύθον στρωννύναι πετάσμασιν ;

Des schönsten Tages frohen Blick nach Wintersturm,
 Dem Wandersmann, der durstet, frische Flut des Quells.
 O selig, wer dem Zwang des Schicksals ganz entfloh.
 Ihn halt' ich werth nun solcher Herzergießungen.
 Sei fern nur Misgunst ! Haben wir doch Noth zuvor
 Genug erduldet !—Nun, o du mein theures Haupt,
 Steig' ab von diesem Wagen, doch nicht sez' in Staub
 Den Fuß, o König, ihn, der Troja's Burg zertrat.
 Jungfraun, was säumt ihr, denen ward vertraut das Amt,
 Des Weges Grund zu kleiden mit Fufsteppichen ?

The' appearance of a fair day after storm,
 To the parch'd wayfarer the fountain-rill.
 All suff'ring it is sweet to have escap'd.
 In such terms of address do I convey
 Honour to him ; away with all reserve ;
 For many ills have we in the fore-past
 Endur'd : but now, dear life, descend to me
 Forth from this chariot, not, my liege, impressing
 Thy foot, Troy's desolator, on the ground.
 Maidens ! why linger ye, to whom the task
 Has been assign'd of carpeting the way ?

εὐθὺς γενέσθω πορφυρόστρωτος πόρος, 885
 εἰς δῶμ' ἄελπτον ὥς ἂν ἡγῆται Δίκη.
 τὰ δ' ἄλλα φροντίς, οὐχ ὕπνῳ νικωμένη,
 θήσει δικαίως σὺν θεοῖς εἰμαρμένα.

ΑΓ. Λήδας γένεθλον, δωμάτων ἐμῶν φύλαξ,
 ἀπόνσιγ' μὲν εἶπας εἰκότως ἐμῇ· 890
 μακρὰν γὰρ ἐξέτεινας· ἀλλ' ἐναισίμῳς
 αἰνεῖν, παρ' ἄλλων χρὴ τόδ' ἔρχεσθαι γέρας.
 καὶ τᾶλλα μὴ γυναικὸς ἐν τρόποις ἐμὲ
 ἄβρυνε, μηδέ, βαρβάρου φωτὸς δίκην,

Schnell werd' in Purpurdecken eingehüllt die Bahn,
 Wie heim den unverhoften man wol führt mit Recht.
 Das andre dann wird Eifer, unzwingbar dem Schlaf,
 Anordnen rechtlich, was der Götter Rath verhängt.

ΑΓ. Entspröfne Leda's, meiner Burg Obhüterin,
 Von meines Abseins Dauer sprachst du wohlgemäß,
 So lang die Red' ausdehnend; doch ein schicklicher
 Lobspruch, aus Andrer Munde käm' er ehrenhaft.
 Auch nicht im Andern wolle mich nach Weiberbrauch
 Verzärteln, nicht auch, wie dem Barbarkönige,

Quick be his path with purple spread, that Right
 May to his unexpected home conduct him.
 The rest will zeal with heav'n's high will accordant,
 Not overcome by sleep, dispose aright.

ΑΓ. Offspring of Leda! Guardian of my home!
 Thou hast a speech befitting well my term
 Of absence utter'd: for in lengthen'd terms
 Thou hast express'd it; but this meed, just praise,
 Is from the lips of others fittest heard.
 Touching the rest, effeminate me not
 By womanish usages, nor like barbarian,

χυμαιπετὲς βόαμα προσχάνης ἐμοί· 895
 μῆδ' εἴμασι στρώσας' ἐπίφθονον πόρον
 τίθει. θεοὺς τοι τοῖσδε τιμαλφεῖν χρεών·
 ἐν ποικίλοις δὲ θνητὸν ὄντα κάλλεσι
 βάλλειν, ἐμοὶ μὲν οὐδαμῶς ἄνευ φόβου.
 λέγω κατ' ἄνδρα, μὴ θεόν, σέβειν ἐμέ. 900
 χωρὶς ποδοψήστρων τε καὶ τῶν ποικίλων
 κληδὼν ἄντεϊ· καὶ τὸ μὴ κακῶς φρονεῖν,
 θεοῦ μέγιστον δῶρον. ὀλβίσαι δὲ χρὴ
 βίον τελευτήσαντ' ἐν εὐεστοῖ φίλῃ.

Sei laut mit Erdfall zugejauchzet mir der Gruß ;
 Und nicht, gewand' ausbreitend, schaffe mir die Bahn
 Neidvoll ; nur Götter so zu ehren heischt die Pflicht ;
 Doch über buntes Prachtgeweb', ein Sterblicher,
 Hinschreiten kann ich keineswegs ohn' alle Furcht.
 Als Menschen, sag' ich, nicht als Gott, verehret mich.
 Auch sonder Fußdeck' und der Kunst vielfach Gewirk
 Erhebt der Ruf mich ; und ein nicht verdrehtes Herz
 Ist höchste Gottesgabe. Selig preist den Mann,
 Der seines Lebens Ende schloß in süßser Ruh.

Grovelling in the dust your shout gape forth
 To me, nor overlaying it with mantles
 Expose my path to censure. To the gods
 'Tis meet in sooth to show such marks of honour ;
 But 'tis in no wise without fear that I,
 A mortal, tread on coverlets rich-woven.
 I say, respect me as a man, not god.
 Without rich-woven cloths and carpetings
 Fame lifts its voice ; and guileless fair intent
 Is heav'n's best gift. Him who in prosperous state
 Closes his term of life we must account

εἰ πάντα δ' ὧς πράσσοιμ' ἄνευ θάρσους ἐγώ.

ΚΛ. καὶ μὴν τόδ' εἰπὲ μὴ παρὰ γνώμην ἐμοί. 906

ΑΓ. γνώμην μὲν ἴσθι μὴ διαφθεροῦς' ἐμοί.

ΚΛ. εὗξω θεοῖς δείσας ἄν ὧδ' ἔρδew τάδε.

ΑΓ. εἴπερ τις, εἰδώς γ' εὖ τόδ' ἐξεῖπον τέλος.

ΚΛ. τί δ' ἄν δοκεῖ σοι Πρίαμος, εἰ τὰδ' ἤνυσεν ;

ΑΓ. ἐν ποικίλοις ἄν κάρτα μοι βῆναι δοκεῖ. 911

ΚΛ. μή νυν τὸν ἀνθρώπειον αἰδεσθῆς ψόγον.

ΑΓ. φήμη γε μέντοι δημόθρους μέγα σθένει.

ΚΛ. ὁ δ' ἀφθόνητός γ' οὐκ ἐπίζηλος πέλει.

Wenn alles so ausginge, wohlgemut wär' Ich.

ΚΛ. Nun sage das doch nicht entgegen meinem Sinn.

ΑΓ. Den Sinn, erfahr' es, wend' ich nicht zum Schlimmeren.

ΚΛ. Hast du's den Göttern wol aus Furcht so angelobt?

ΑΓ. Wenn einer, wohlbesonnen sprach ich den Beschlufs.

ΚΛ. Was thäte Priamos, meinst du, hätt' er das vollbracht?

ΑΓ. Gewifs auf Prachtgewanden, mein' ich, wandelt' er.

ΚΛ. Drum jezo nicht vor Menschentadel allzu scheu!

ΑΓ. Doch wahrlich Ruf im Volkesmund' hat grofse Kraft.

ΚΛ. Wer unbeneidet, ist auch nicht beneidenswerth.

Happy. Be' it mine, without unseemly bearing,

All things to consummate as at the present.

ΚΛ. Ah! speak not thus against my soul's desire.

ΑΓ. Know well thou shalt not mar my fixed resolve.

ΚΛ. Hadst thou fear'd aught, thou wouldst have vow'd to act so.

ΑΓ. This I, if any, have with purpose spoken.

ΚΛ. What, think'st thou, in such case had Priam done?

ΑΓ. Surely that he on rich cloths would have stepp'd.

ΚΛ. Quail not so now beneath the popular blame.

ΑΓ. Yet vast the pow'r is of wide-spreading rumour.

ΚΛ. Unenviable is the lot of the unenvied.

ΑΓ. οὐ τοι γυναικός ἐστιν ἱμείρειν μάχῃς. 915

ΚΛ. τοῖς δ' ὀλβίοις γε καὶ τὸ νικᾶσθαι πρέπει.

ΑΓ. ἦ καὶ σὺ νίκην τήνδε δήριος τίεις ;

ΚΛ. πιθοῦ· κράτος μὲν τοι πάρες γ' ἐκὼν ἐμοί.

ΑΓ. ἀλλ' εἰ δοκεῖ σοι ταῦθ', ὑπαί τις ἀρβύλας
 λυοὶ τάχος πρόδονλος ἔμβασιν ποδός, 920
 σὺν ταῖσδέ μ' ἐμβαίνονθ' ἀλουργέσιν θεῶν
 μή τις πρόσωθεν ὄμματος βάλη φθόνος.
 πολλὰ γὰρ αἰδῶς δωματοφθορεῖν, ποσὶν

ΑΓ. Traun, nicht dem Weib' anständig ist Begier des Kampfs.

ΚΛ. Doch Segensmännern steht besiegt sein auch noch wohl.

ΑΓ. Ist dir der Obsieg dieses Streites denn so werth ?

ΚΛ. Gieb nach ! Die Obmacht nun denn laß willfährig mir !

ΑΓ. Wohlan, wenn dir's so dünket, löse man sogleich

Die Sohlen mir, dienstbares Ganggeräth dem Fuß.

Trät' ich beschuht der Götter Purpurteppiche,

Mich träfe fernher scheeler Blick der Eifersucht.

Sehr scheuen muß ich Selbstverderbung, wenn mein
 Fuß

ΑΓ. Contentious spirit least befits a woman.

ΚΛ. To yield at times becomes the fortunate.

ΑΓ. And dost thou prize, in sooth, this vict'ry so ?

ΚΛ. Yield : willingly concede me now this triumph.

ΑΓ. Nay then; since thus it pleaseth you, let one

Of the attendants straight unloose this sandal,

Supporter of my steps ; that from afar

No eye invidious of the gods may smite me

Treading with these on purple coverlets.

For much I dread to waste unthriftilly

The house's substance, marring with my foot

φθείροντα πλοῦτον ἀργυραινήτους θ' ἀφάς.
 τούτων μὲν οὕτως· τὴν ξένην δὲ πρέμμενῶς
 τήνδ' εἰσκόμιζε. τὸν κρατοῦντα μαλθακῶς 928
 θεὸς πρόσωθεν εὐμενῶς προσδέσκεται.
 ἑκὼν γὰρ οὐδεὶς δουλίῳ χρήται ζυγῷ.
 αὕτη δέ, πολλῶν χρημάτων ἐξαίρετον
 ἄνθος, στρατοῦ δώρημ', ἐμοὶ ξυνέσπετο. 930
 ἐπεὶ δ' ἀκούειν σου κατέστραμμαι τάδε,
 εἴμ' εἰς δόμων μέλαθρα πορφύρας πατῶν.

Verderbt den Reichthum, dies so theure Prachtgewand.
 Hiervon denn also. Diese nun, die Fremdlingin,
 Empfange freundlich. Wer gelind' ausübt die Macht,
 Ein Gott von fernher schaut auf ihn mit Gnadenblick.
 Denn willig trägt niemand des Sklavendienstes Joch.
 Sie, als der grossen Kriegesbeut' erlesenes
 Kleinod, des Heeres Gabe, kam mit mir daher.
 Da nun ich folgsam dir zu sein mich umgewandt,
 Will ich zur Königswohnung gehn die Purpurbahn.

This garniture and woof of costly texture.
 Of these enow; I pray thee now attend
 This stranger in with friendly courtesy:
 On him who bears mild sway doth heav'n look down
 With approbation, from the seats above.
 For none doth undergo with free consent
 The yoke of servitude: but she, the flow'r
 Of various spoil select, conferr'd on me
 By the' army, hath attended on my steps.
 Now, since in these your bidding must be done,
 I pass the vestibule on purple treading.

ΚΛ. ἴστιν θάλασσα—τίς δέ νιν κατασβέσει ;—
 τρέφουσα πολλῆς πορφύρας ἰσάργυρον
 κηκίδα παγκαίμιστον, εἰμάτων βαφάς. 935
 οἴκοις δ' ὑπάρχει τῶνδε σὺν θεοῖς, ἄναξ,
 ἔχειν πένεσθαι δ' οὐκ ἐπίσταται δόμος.
 πολλῶν πατησμὸν δ' εἰμάτων ἂν εὐξάμην,
 δόμοισι προυνεχθέντος ἐν χρηστηρίοις,
 ψυχῆς κόμιστρα τῆσδε μηχανωμένη. 940
 ῥίζης γὰρ οὔσης, φυλλὰς ἔκετ' εἰς δόμους,

KL. Ein weites Meer ist (wer erschöpft doch seinen Raum?)
 Das vieles Purpurs silberwerthe Sprudel stets
 Erneuend aufnährt, schön zu färben Prachtgewand;
 Und unser Haus ist, Dank den Göttern, dessen Herr.
 Besizen, doch Ermangeln nicht, kennt diese Burg.
 Viel, viel zum Fußtritt hätt' ich Prachtzeug' angelobt,
 Wär' offenbart mir's in den Orakelwohnungen,
 Da Rettungsdank für diese Seel' ich bereitete.
 Wenn Wurzel daist, buscht Gesproß am Haus' empor,

CL. The deep—and who shall e'er exhaust its wealth?—
 Nurtures of purple die, a plenteous store,
 The costly tinct in ever fresh supply,
 Robe-colouring; and of these by heav'n's kind favour
 It is the house's fortune to possess
 Abundance, King; it knows no poverty.
 I should, tow'rd's this their present use, have vow'd
 Of many webs oblation, by response
 Oracular it being enjoin'd the house,
 The price of this dear life's safe-conduct back
 Providing: for, the root unharm'd remaining,
 The foliage spreads it o'er the dome, a shade

σκίαν ὑπερτείνουσα Σειρίου κυνός.
καὶ σοῦ μολόντος δωματῖτιν ἐστίαν,
θάλλπος μὲν ἐν χειμῶνι σημαίνεις μολόν.
ὅταν δὲ τεύχῃ Ζεὺς ἀπ' ὀμφακος πικρᾶς 945
οἶνον, τότε ἤδη ψῦχος ἐν δόμοις πέλει,
ἀνδρὸς τελείου δῶμ' ἐπιστροφωμένου.
Ζεῦ, Ζεῦ τέλειε, τὰς ἐμὰς εὐχὰς τέλει·
μέλοι δέ τοι σοὶ τῶνπερ ἂν μέλλῃς τελεῖν.

Ein Schattendach ausbreitend vor dem Hundsgestirn.
Nun du gekehrt bist zu des Hauses altem Heerd,
Nun kehrte Wärm' erst, die bei Wintersturm durch-
glüht ;
Wann aber Zeus ausschafft des Herlings Bitterkeit
Zu Wein, sodann herrscht Kühle durch die Wohnungen,
Nachdem der Mann vollendend heimwärts sich gewandt.
Zeus, Zeus Vollender, meinen Wunsch vollende du.
Empfohlen sei dir, was du auch vollenden magst.

Mantling aloft against the beams of Sirius.
And Thou, thy household hearth revisiting,
As genial warmth in winter season felt
Appearest ; and when Jove in the' unripe grape
Matures the juice to wine, already then
Doth a refreshing coolness through the house
Breathe, while, completing its establishment,
It owns the master's presence. Jove, protector
Of rights connubial ! grant my prayers effect ;
And of those issues which thou purpoest
May due regard by thee be entertain'd.

ΧΟ. τίπτε μοι τόδ' ἐμπέδως στρ. α.
 δειῖμα προστατήριον 951
 καρδίας τερασκόπου ποτᾶται,
 μαντιπολεῖ δ' ἀκέλευστος, ἄμισθος αἰοιδά,
 οὐδ' ἀποπτύσαν, δίκαν
 δυσκρίτων ὀνειράτων, 955
 θάρσος εὐπιθὲς ἵζει
 φρενὸς φίλον θρόνον ; χρόνος δ' ἐπεὶ
 πρυμνησίων ξυνεμβόλοις

CH. O woher, daß jene Schau, Str. 1.
 Unverrückt mir vorgestellt,
 Meinen Geist so bang' umschwebt mit Ahnung,
 Und ein Getön unbestellt, unverlohnnet mir weissagt?
 Nicht verspeind solches, wie
 Räzelhaftes Traumgetusch,
 Wählt vertrauende Kühnheit
 Zum Siz den Herzensthron?
 Wie lange, seit mit ausgeworfnem Steuertau

CH. Why station'd next my heart Str. 1.
 Portent-observing, hovers
 This dread before my view
 Appearing ever? Why unbidden too,
 Gratuitous, doth the Augur's strain
 Haunt my memory,
 Nor, those vain alarms repelling
 As dreams wrapp'd in obscurity,
 Confidence its throne assume.
 So grateful to the soul, mistrust dispelling?
 Long time hath past since age
 Hath the transports marr'd,

ψαμμίας ἀκάτους παρή-
 βησεν, εὖθ' ὑπ' Ἴλιον 960
 ὦρτο ναυβάτας στρατός.
 πέεθομαι δ' ἀπ' ὀμμάτων ἀντ. ἀ.
 νόστον, ἀντόμαρτυς ὦν·
 τὸν δ' ἄνευ λύρας ὅμως ὑμνῶδεῖ
 θρηῆνον Ἑρινύος αὐτοδίδακτος ἔσωθεν 965
 θυμός, οὐ τὸ πᾶν ἔχων
 ἐλπίδος φίλον θράσος.

Nah dem Sande die Schiff' an-
 knüpfte, bald gen Ilios
 Auszugehn, der Flotte Heer!
 Hell mit Augen seh' ich nun Geg. 1.
 Wiederkehr, mir Zeüge selbst.
 Dennoch singt mir ohne Klang der Lyra
 Grausen Gesang der Erinny's aus innerem Antrieb,
 Selbst mein Geist, der nicht durchaus
 Hegt der Hoffnung süßs Vertraun.

With their stern-ropes, sand-o'erspread,
 Binding them to the shore,
 What time against its foes
 Of Ilium the armament uprose.
 But now of their return, Ant. 1.
 Being personal witness, I
 Learn from my sight; yet hymns
 Instinctively the dirge of dread Erinys
 By the lyre unharmoniz'd
 My spirit within, unblest
 By hope's much-lov'd assurance quite.

σπλάγχνα δ' οὔτι ματάζει
 πρὸς ἐνδίκους φρεσὶν τελεσφόροις
 δίναις κυκλούμενον κέαρ. 970
 εὐχομαι τάδ' ἐξ ἐμᾶς
 ἐλπίδος ψύθη πεσεῖν·
 εἰς τὸ μὴ τελεσφόρου.
 μάλα γὰρ τὸ τᾶς πολλᾶς στρ. β'.
 ὑγίειας ἀκόρεστον 975
 τέρμα· νόσος γὰρ * * γείτων ὁμότοιχος ἐρείδει,

Nicht auch bangt es umsonst mir;
 In Furcht vollendender
 Gerechtigkeit wild umgewirbelt bebt das Herz.
 O dafs doch der Erwartung
 Etwas nur als Trug versänk'
 Hin zum Unvollendeten!
 Zu dem Vollgenufs ganzhin
 Der Gesundheit, unerstrebbar
 Fernt sich das Ziel; denn Schwäch'
 Haust an der Mauer benachbart.

Str. II.

No vain anticipation forms,
 Whirl'd round as in the eddying deep,
 My inmost soul to just-discerning thought
 Allied, contemplating
 Events which ever tend
 To sure accomplishment. I pray
 Of my expectancy
 That these their hold may lose,
 False semblances, and never reach their close.
 For of advance insatiate ever
 Is vigour in th' extreme—
 But ever doth disease, a neighbour sever'd

Str. II.

καὶ πότμος εὐθυπορῶν
 ἀνδρὸς ἔπαισεν * * * * *

* ἄφαντον ἔρμα.

καὶ τὸ μὲν πρὸ χρημάτων 980

κτησίων ὄκνος βαλὼν

σφαιδόνας ἀπ' εὐμέτρου,

οὐκ ἔδν πρόπας δόμος,

πημονᾶς γέμων ἄγαν,

οὐδ' ἐπόντισε σκάφος, 985

Glück auch im gradesten Lauf
 Schellte dem Mann am verborgnen Grundfels.
 Wer vom schweren Eigenthum
 Weg ein Theil mit Zaudern wirft,
 Haltend Maß der Schleuderung,
 Nicht verfällt ihm ganz das Haus,
 Zwar des Unglücks voll genug;
 Nicht zu Grund' auch fährt das Schif,

By slight partition, urge
 With force resistless, and the surge
 Rapidly moving of his fate
 Man's frail bark hath dash'd
 On the unseen rock.
 The dread of shipwreck then
 Discharging of the goods
 Stow'd within a moderate share,
 The house's substance goes not wholly down,
 Which were o'erfraught with ill,
 Nor buries in the waves the bark.

πολλά τοι δόσις
 ἐκ Διὸς ἀμφιλαφῆς τε καὶ ἐξ ἀλόκων ἐπετειᾶν
 νῆστιν ὤλεσεν νόσον.
 τὸ δ' ἐπὶ γᾶν πεσὸν ἅπαξ ἀντ. β'.
 θανάσιμον προπάροιθ' ἀν- 990
 δρὸς μελαν αἵματις ἀν πάλιν ἀγκασσάιτ' ἐπαείδων;
 οὐδὲ τὸν ὀρθοδαῆ
 τῶν φθιμένων ἀνάγειν ἐπ' ἀβλαβεῖα
 Ζεὺς ἀν αὖτ' ἔπαυσεν.

Traun! viel Gabe ja
 Reichlich gespendet von Zeus, und aus jährlichen Furchen
 der Saatflur,
 Bannt des Hungers Seuch' hinweg.
 Doch entsank dem Mann Einmal Geg. II.
 Vor den Fuß hin der Entseelung
 Dunkles Blut, wer ruft's
 Wieder hinauf mit Beschwörung?
 Hat doch den Meister der Kunst
 Todte zu wecken gehemmt Kronion!—

The boon from Jove,
 Ample, and from the furrows yearly-sown,
 The famine-pest hath wholly stay'd.
 But who the life-blood once pour'd forth Ant. II.
 In darkling stream upon
 The earth, before the victim's feet, can e'er
 By magic strain recall?—
 Else him, whose art medicinal
 Was such as to unharm'd estate
 To lead back the dead,
 Jove had ne'er restrain'd.

εἰ δὲ μὴ τεταγμένα 995

μοῖρα μοῖρά μ' ἐκ θεῶν

εἶργε μὴ πλέον φέρειν,

προφθάσασα καρδίᾳ

γλῶσσαν ἂν τὰδ' ἐξέχει.

νῦν δ' ὑπὸ σκότῳ βρέμει 1000

θυμαλγῆς τε, καὶ

οὐδὲν ἐπελπομένα ποτὲ καίριον ἐκτολυπέουσιν,

ζωπυρουμένας φρενός.

Wenn des Schicksals Möra nicht,

Kraft des gottverliehnen Amts,

Hemmt mehrs kund zu thun,

Vorgerannt der Zunge wär',

Auszuströmen dies, mein Herz.

Jezt im Finstern murt es dumpf,

Voll Unmutes, und

Nicht durch Hofnung gelabt, ein erspriessliches Werk zu
entwickeln,

Weil in Funken glimmt der Geist.

Then had not Fate ordain'd

Of heav'n, dread Fate, debarr'd

Aid from me availing aught,

These secrets would my heart, my tongue forestalling,

Have poured forth ; but now

It groans in secrecy, grief-strick'n,

And hopeless quite,

That, to such flame the spirit being enkindled,

Aught can e'er befall aright.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

εἶσω κομίζου καὶ σὺ· Κασάνδραν λέγω.
 ἐπεὶ σ' ἔθηκε Ζεὺς ἀμηνίτως δόμοις 1005
 κοινωνὸν εἶναι χερνίβων, πολλῶν μέτα
 δούλων, σταθεῖσαν κτησίῳ βωμοῦ πέλας,
 ἔκβαιν' ἀπήνης τῆσδε, μὴ δ' ὑπερφρόνει·
 καὶ παῖδα γάρ τοι φασὶν Ἀλκμήνης ποτὲ
 πραθέντα τλῆναι, καὶ ζυγῶν θιγεῖν βίβη. 1010
 εἰ δ' οὖν ἀνάγκη τῆσδ' ἐπιρρέποι τύχης,

ΚΛΥΤΑΜΝΕΣΤΡΑ.

Trit auch hinein dort, dich Kasandra red' ich an.
 Dich hat gebracht Zeus ohne Zorn in unser Haus,
 Dafs du auch reichest Flut der Hand, im dienenden
 Gewimmel stehend, nah des segnenden Zeus Altar.
 Steig' ab von diesem Wagen! Laß den Übermut!
 Selbst ja der Sohn Alkmene's, sagt man, hat vordem
 Verkauf geduldet, und das Joch gefühlt aus Zwang.
 Ward nun vom Schicksal zugewogen solches Loos,

CLYTÆMNESTRA.

Enter thou too—I speak to thee, Casandra!
 Since Jove in no resentful mood hath giv'n thee
 As, in conjunction with its many menials,
 A sharer of its board to this our household,
 Station'd the altar near of him who guards
 Its store—forth from this chariot step, a soul
 Disdainful harbour not; for erst, they say,
 Was ev'n Alcmena's son, as menial, sold,
 Forc'd to endure his lot, and bear the yoke.
 If then the stern necessity of this fortune

ἀρχαιοπλούτων δεσποτῶν πολλὴ χάρις.
οἱ δ', οὐποτ' ἐλπίσαντες, ἤμησαν καλῶς,
ὦμοί τε δούλοις πάντα, καὶ παρὰ στάθμην.
ἔχεις παρ' ἡμῶν οἴάπερ νομίζεται. 1015

ΧΟ. σοί τοι λέγουσα πάυεται σαφῇ λόγον.
ἐντὸς δ' ἂν οὔσα μορσίμων ἀγρενμάτων,
πείθοι' ἄν, εἰ πείθοι' ἀπειθοίης δ' ἴσως.

ΚΛ. ἀλλ' εἴπερ ἐστὶ μή, χελιδόνοζ δίκην,

Viel Dank verdient uraltbeglückter Herren Gunst.
Die aber unverhofftes Wohl einernteten,
Sind rauh dem Dienstvolk überall zur Ungebühr.
Bei uns empfängst du, was erheischt die Billigkeit.

CH. Dir ausgeredet hat sie traun ein klares Wort.
Und nun, inz Nez vom dunklen Schicksal' eingestrickt,
Folg', ist das Herz folgsam; doch unfolgsam erscheint's.

ΚΛ. Wohlan, wofern nicht, einer Schwalb' an Stimme gleich,

Bear heavily on thee, yet much cause thou hast
Of thankfulness, that those to whose dominion
Thou art consign'd can claim inherited wealth :
For those who, not expecting it, have reap'd
Fair harvest, tow'rds their ménials bear themselves
With harsh deportment, and capricious rule.
You thus learn from us what our usance is.

CH. A speech express'd full clearly hath the queen
Just now address'd to thee ; compliance meet
Thou ow'st, if so it please you, being thus
Ensna'd within these toils fate-wov'n ; yet still
Thou may'st, perchance, prove adverse to submission ?

ΚΛ. It must be that, saving a barbarous tongue

ἀγνῶτα φωνὴν βάρβαρον κεκτημένη, 1020
εἴσω φρενῶν λέγουσα πείθω νιν λόγῳ.

XO. ἔπου. τὰ λῶστα τῶν παρεστῶτων λέγει.
πιθοῦ, λιποῦσα τόνδ' ἀμαξήρη θρόνον.

ΚΛ. οὐ τοι θυραίαν τήνδ' ἐμοὶ σχολὴν πάρα
τρίβειν· τὰ μὲν γὰρ ἐστίας μεσομφάλου 1025
ἔστηκεν ἤδη μῆλα πρὸς σφαγὰς πυρός,
ὥς οὐποτ' ἐλπίσασι τήνδ' ἔξειν χάριν.
σὺ δ', εἴ τι δράσεις τῶνδε, μὴ σχολὴν τίθει.

Wildfremdes Barbarlautes nur sie mächtig ist,
Ins innre Herz ihr sprechend überred' ich sie.

CH. Gieb nach, das beste, was die Zeit will, redet sie.
Folg' ihr, verlassend dieses Prachtgeschirres Thron.

ΚΛ. Nicht draussen hier um jene hab' ich Musse nun
Zu weilen; denn am Hausaltar im Mittelraum
Steht schon zur Schlachtung vor dem Feur das Opfer-
vieh,

Da nimmermehr wir hofen solches Heils Genufs.
Du, willst du etwas dessen thun, nicht säume noch.

Alone she utters, unintelligible,
As 'twere a swallow's, to her sense address'd
My language shall a suasive pow'r exert.

CH. Follow thou in. Of present circumstance
The best is that she counsels: yield compliance,
That seat abandoning, brac'd to the chariot.

ΚΛ. Leisure I have none at command to waste
In thus attending here outside the gate;
For now some time have the mid-altar's victims
Stood at the hearth, i' th' fire to be consum'd,
We ne'er expecting favour such as this.
But thou, if ought you purpose of my bidding

εἰ δ', ἄξυνήμων οὔσα, μὴ δέχει λόγον,
σὺ δ' ἀντὶ φωνῆς φράζε καρβάνῃ χειρί. 1030

ΧΟ. ἐρμηνέως ἔοικεν ἡ ξένη τοροῦ
δεῖσθαι· τρόπος δὲ θηρὸς ὥς νειαίρετον.

ΚΛ. ἡ μαίνεται γε καὶ κακῶν κλύει φρενῶν,
ἥτις λιποῦσα μὲν πόλιν νειαίρετον
ἦκει· χαλινὸν δ' οὐκ ἐπίσταται φέρειν, 1035
πρὶν αἵματηρὸν ἐξαφρίζεσθαι μένος.
οὐ μὴν πλέω ῥίψας' ἀτιμωθήσομαι.

Wenn du denn uneinheimisch nicht vernimst das Wort,
Dann, statt des Lautes, rede barbarhaft die Hand.

CH. Ein klarer Wortausleger mag der Fremdlingin
Noth sein; sie thut, wie neugefangnes Berggewild.

ΚΛ. Traun! völlig ras't sie, und gehorcht ungutem Sinn,
Als die, verlassend ihre neugefangne Stadt,
Herkommt; und nicht den Zaum zu tragen lernet sie,
Bevor in blutigem Geifer ausgeschäumt der Grimm.
Nicht will ich, mehr hinschwazend, mich entwürdigen.

To do, make no delay; or should my speech
Be, through your ignorance, not comprehended,
Sign with barbarian hand in lieu of utt'rance.

CH. A clear interpreter the stranger seems
To be in need of; her deportment too
Bespeaks the temper of a new-caught savage.

CL. She is in truth insane, and subject to
The guidance of a spirit unsound, who, leaving
A town new-sack'd, arrives, yet knows not how
The curb to' endure without expiring forth
In foam blood-mix'd her fury. Words no more
Throwing away shall I degrade my rank.

ΧΟ. ἐγὼ δ', ἐποικτείρω γάρ, οὐ θυμώσομαι.
 ἴθ' ὦ τάλαινα, τόνδ' ἐρημώσας' ὄχον,
 εἴκουσ' ἀνάγκη τῇδε καίνισον ζυγόν. 1040

ΚΑΣΑΝΔΡΑ.

ὀτοτοτοῖ, πόποι, δᾶ. στρ. α.
 ὦ 'πολλον, ὦ 'πολλον.

ΧΟ. τί ταῦτ' ἀνωτότυξας ἀμφὶ Λοξίου ;
 οὐ γὰρ τοιοῦτος ὥστε θρηνητοῦ τυχεῖν.

CH. Ich aber, voll Mitleides, nicht ereifrt' ich ihr.
 Wohlan, du Arme, deinen Wagensiz verlaß,
 Und hier dem Nothzwang weichend, heb' als neu das
 Joch.

KASANDRA.

O du du Geschick ! o Erdmacht ! Str. 1.
 Apollon ! Apollon !

CH. Warum so ängstlich aufgeschrien zum Loxias ?
 Kein solcher Er, dem Jammerklage darf sich nahn !

CH. And I—for pity moves me—to such passion
 Shall not give place. Come, ill-starr'd one, and quitting
 Your seat there, yielding with becoming temper
 To this imperious law, address thyself
 For the first time to this unwonted yoke.

CASANDRA.

Woe is me ! ye gods ! thou earth ! Str. 1.
 Apollo, O Apollo !

CH. Why to the Loxian god addressest thou
 This doleful strain ? for it is not his wont
 To hearken to the voice hymning but wo.

ΚΑ. ὁτοτοτοῖ, πόποι, δᾶ. *ἀντ. ᾶ*
 ὦ 'πολλον, ὦ 'πολλον. 1046

ΧΟ. ἥδ' αὖτε δυσφημοῦσα τὸν θεὸν καλεῖ,
 οὐδὲν προσήκοντ' ἐν γόοις παραστατεῖν.

ΚΑ. "Απολλον, "Απολλον, *στρ. β'.*
 ἄγνιᾶτ', ἀπόλλων ἐμός. 1050
 ἀπώλεσας γὰρ οὐ μόλις τὸ δεύτερον.

ΧΟ. χρήσειν ἔοικεν ἀμφὶ τῶν αὐτῆς κακῶν

ΚΑ. O du du Geschick! o Erdmacht! *Geg. I.*
 Apollon! Apollon!

CH. Mit neuem Unheiltone rufet sie den Gott,
 Dem nicht gemäß ist, Weherufen beizustehn.

ΚΑ. Apollon! Apollon! *Str. II.*
 Du Bahnwart zum Unheile mir!
 Unheil mir schufst du, und nicht halb, zum zweitenmal.

CH. Weissagen wird sie, scheint es, eignes Misgeschick.

CA. Wo is me! ye gods! thou earth! *Ant. I.*
 Apollo, O Apollo!

CH. Again in notes of inauspicious sound
 The deity she invokes, whose presence is
 Unsuitd to a scene of lamentation.

CA. Apollo, O Apollo! *Str. II.*
 Guardian of the public ways,
 My Apollo!

For yet this once thou hast undone me quite.

CH. Oracular voice respecting her own woes

μένει τὸ θεῖον, δουλίᾳ περ ἐν φρενί.

ΚΑ. Ἄπολλον, Ἄπολλον, ἀντ. β'.

ἀγνιᾶτ', ἀπόλλων ἐμός. 1055

ἄ, ποῖ ποτ' ἤγαγές με ; πρὸς ποίαν στέγην ;

ΧΟ. πρὸς τήν Ἀτρειδῶν· εἰ συ μὴ τόδ' ἐννοεῖς,

ἐγὼ λέγω σοι· καὶ τὰδ' οὐκ ἐρεῖς ψύθη.

ΚΑ. ἄ, ἄ. στρ. γ'.

μισόθεον μὲν οὔν, πολλὰ συνίστορα 1060

Es weilt die Gottheit auch im Sklavensinne noch.

ΚΑ. Apollon ! Apollon ! Geg. II.

Du Bahnwart zum Unheile mir !

Wohin doch trug mich deine Bahn ? an welches Haus ?

CH. Ans Haus der Atreionen ; wenn du's nicht vernahmst,

So sage dir's Ich ; keiner Lüg' auch zeihst du mich.

ΚΑ. Götterverhafst das Haus ! Häufiger Schuld

bewufst ! Str. III.

She seems about to utter : she awaits

Heav'n's impulse on her mind, albeit a slave's.

CA. Apollo, O Apollo ! Ant. II.

Guardian of the public ways,

My Apollo !

Ah, whither hast thou led me ? to what roof ?

CH. To that of the Atridæ : since thou seem'st

Not yet apprized of this, I tell it you ;

And thou shalt not as falsehoods these impugn.

CA. Wo ! Wo ! Str. III.

One detested of heaven ! one conscious of crimes

αὐτοφόνα κακά, κάρτανας,
ἀνδρὸς σφαγεῖον, καὶ πέδον ῥαντήριον.

ΧΟ. ἔοικεν εὖριν ἢ ξένη, κυνὸς δίκην,
εἶναι, ματεύειν δ' ὧν ἀνευρήσει φόνον.

ΚΑ. ᾶ, ᾶ. ἀντ. γ.
μαρτυροῖσι γὰρ τοῖσδ' ἐπιπείθομαι, 1086
κλαιόμενα τὰ βρέφη, σφαγὰς,
ὅπτάς τε σάρκας πρὸς πατρὸς βεβρωμένας.

Innerer Mord, und geknüpftes Seil!
Des Mannes Schlachtbank, und die Flur mit Blut ge-
sprengt!

CH. Scharfwitternd scheint die Fremde, gleich dem Stöber-
hund,
Zu sein; sie spürt rings, wessen Mord sie werd' erspähn.

ΚΑ. Solcherlei Zeichen dort, schaue doch, darf ich
traun! Geg. III.

Jammernde Kinder da, Mezelung,
Gebratnes Fleisch auch, selbst vom Vater ein-
geschmaust!

Repeated, self-murder, and cords,
The human victim's vase, and blood-stain'd pavement!

CH. With exquisite scent the stranger seems, like hound,
To be endued, and with keen tact to' explore
The quarter wherein murder she shall trace.

ΚΑ. Wo! wo! Ant. III.
Yes! to those witnesses grant I belief;
Infants wailing, murd'rous deeds,
And the roast flesh on which their sire regales.

ΧΟ. ἡ μὴν κλέος σοῦ μαντικὸν πεπυσμένοι
ῥῆσμεν· προφήτας δ' οὔτινας μαστεύομεν. 1070

ΚΑ. ἰώ, ἰώ, πόποι, τί ποτε μῆδεται, στρ. δ'.
τί τύδε νέον ἄχος μέγα
μέγ' ἐν δόμοισι τοῖσδε μῆδεται κακὸν
ἄφερτον φίλοισιν, δυσίατον; ἀλκὰ δ'
ἐκὰς ἀποστατεῖ. 1075

ΧΟ. τούτων αἰδρίεις εἰμι τῶν μαντευμάτων·

CH. Kund ist der Ruhm uns deiner Gab' im Profezein,
Längst kund; jedoch Weissager gar nicht nicht suchen
wir.

ΚΑ. Ιό, des Leids! was doch ersinnt sie da! *Str. iv.*
Wie unerhörten Greul, wie groß!
Wie groß, was hier im Hause sie ersinnt, das Weh!
Wie schmerzhaft dem Blutsfreund, wie heillos!
und Rettung,
Entfernt steht sie weit.

CH. Nicht sind mir deutlich diese Graunweissagungen;

CH. Thy reputation for prophetic skill
We had already known full well by hearsay;
No vouchers of the fact we now require.

CA. What ill, ye gods, concerts, *Str. iv.*
What new grief this, imposing heaviest load,
Concerts within these halls
A grievous pest, one unendurable
By friends, on which medicinal skill
Were in vain bestow'd,
Whilst aid is far away to' avert the ill?

CH. Of these prophetic strains the import is

ἐκεῖνα δ' ἔγνω· πᾶσα γὰρ πόλις βοᾷ.

ΚΑ. ἰὼ, ἰὼ, τάλαινα, τόδε γὰρ τελεῖς, ἀντ. δ'.
 τὸν ὁμοδέμνιον πόσιν
 λούτροισι φαιδρύνασα—πῶς φράσω τέλος ;
 τάχος γὰρ τόδ' ἔσται. προτείνει δὲ χεὶρ ἐκ 1081
 χερὸς ὀρέγματα.

ΧΟ. οὔπω ξυνῆκα· νῦν γὰρ ἐξ αἰνιγμάτων

Doch jene kenn' ich ; rings davon ja tönt die Stadt.

ΚΑ. Unselig Weib ! ja du vollendest das, Geg. IV.

Da du des Ehebetts Gemahl

Mit lindem Bad' erquickest ! Wie doch sprech' ich's aus ?

Als bald nun erfüllt sich's, und mordlüstern streckt
 schon

Sie Hand aus und Hand.

CH. Noch nicht versteh' ich ; nun ja gar bei räzelhaft

To me unknown ; of those it is full clear ;
 For the whole city rings with the recital.

CA. Accurs'd ! dost thou in sooth Ant. IV.

Meditate the commission of this crime,

Him, who thy nuptial bed

Shares, laving with the bath's refreshing stream ?—

How shall I th' event disclose ?

For swiftly its career

It speeds ; Lo, hand on hand redoubling blows !

CH. Not yet I understand ; since how to solve

ἐπαργέμοισι θεσφάτοις ἀμχανῶ.

ΚΑ. ἔ, ἔ, παπαῖ, παπαῖ, τί τόδε φαίνεται; στρ. ε΄.

ἡ δίκτυον τί γ' Αἴδου; 1086

ἀλλ' ἄρκυς ἡ ξύνεννος, ἡ ξυναιτία
φόνου. στάσις δ' ἀκόρετος γένει
κατολολυξάτω θύματος λευσίμον.

ΧΟ. ποίαν Ἐρινὸν τήνδε δώμασιν κέλει στρ. ς΄.

Verwornem Schicksaldunkel stockt rathlos mein Sinn.

ΚΑ. Weh mir, o Graun, o Graun! was doch erscheint
mir dort? Str. γ.

Ein Todesgarn des Hades?

Nez ist die Schlafgenossin, sie, Mitschuldige
Des Mords! Entzweit ist das Geschlecht rastlos!
O mit Geheul umheult solche Greulopferung!

CH. Was da für Unheillaute heifsest du dem Haus'

These thy mysterious oracles I feel
Perplex'd, from hints so darkly shadow'd forth.

CA. Avaunt! avaunt! what vision this. Str. δ.

Opes to my view?

Some net of Hades is it that I see?

Yes! but the toil, hell-wrought, is she,

The partner of his bed, accomplice dire

In the murd'rous deed.

Let now the brood, unsated of such horrors

By nature, their infuriate cries

Yell forth, the sacrifice

Beholding, which to' avenge the pavement-missile flies.

CH. What Fury dost invoke her shout to raise Str. ε.

ἐπορθιάζειν ; οὐ με φαιδρύνει λόγος.
 ἐπὶ δὲ καρδίαν ἔδραμε κροκοβαφῆς
 σταγῶν, ἅτε καὶ δορὶ πτωσίμοις
 ξυνανύτει βλοῦ .

δυντὰς αὐγὰς. ταχέϊα δ' Ἄτα πέλει. 1095

ΚΑ. ᾄ, ᾄ, ἰδού, ἰδού· ἄπεχε τῆς βοδὸς ἀντ. ἐ.
 τὸν ταῦρον· ἐν πέπλοιςιν
 μελαγκέρων λαβοῦσα μηχανήματι

Entgegenjubeln? Nicht erheitert mich das Wort.

Mir an das Herz heran dränget sich feuerroth

Das Blut, völlig wie den Speerfallenden

Es auch erstirbt, indem Nacht das Aug' hüllt.

Wie eilt des Fluchs Ata schnell!

ΚΑ. Oh mir, o schau, o schau! Halt ihn entfernt der
 Kuh. Geg. v.

Den Stier! In Leibumhüllung

Den schwarzgehörnten fassend, mit Arglistigkeit,

Against this house? thy speech inspires no gladness.

Back to my heart the current runs

Saffron-ting'd, which, when the warrior falls

In the spear-conflict, his life's sun

Dimm'd, causes to go down—

But Ata, in swift progress borne, approacheth.

CA. Look! Look! Ah, from the heifer's pow'r Ant. v.

Free yonder bull!

The dark-horn'd victim she with subtilty

Seizing, entangled in his robe,

With murd'rous force strikes down; he prostrate falls

τύπτει· πίτνει δ' ἐν ἐνύδρῳ κύτει
 δολοφόνου λέβητος τύχαν σοὶ λέγω. 1100

ΧΟ. οὐ κομπάσαιμ' ἂν θεσφάτων γνώμων ἄκρος
 εἶναι· κακῷ δέ τῃ προσεικάζω τάδε. [ἀντ. ε'
 ἀπὸ δὲ θεσφάτων τίς ἀγαθὰ φάτις
 βροτοῖς στέλλεται ; κακῶν δ' ἴαι
 πολυπεῖς τέχναι 1105
 θεσπιῶδ' ὄν φόβου φέρουσιν μαθεῖν.

Schlägt jen': er stürzt in das Gefäß voll Flut.
 O von der Meuchlerwann' argem Trug red' ich
 dir.

CH. Nicht prahlend darf ich, Seherwort' als Kundiger Geg. vi.
 Zu deuten ; doch wie Bösem ähnlich dünkt mir das.
 Von den Orakeln wann ward ein erwünschter
 Laut
 Dem volk angezeigt ? Durch Unglück ja kam's,
 Die mit ergrauter Kunst tönen Zukunft,
 Sie bringen Furcht statt der Lehr.

The ample vase within,
 With water for the bath's refreshment stor'd.
 The dire catastrophe to thee
 Of murder I unfold,
 With treacherous craft design'd within the lover's hold.

CH. Supreme discernment of oracular sayings Ant. vi.
 I should not arrogate ; yet these the impress
 Bear of some ill : from oracles
 What tidings of fair import are commission'd
 To mortals ever ? A foreboding dread
 Of ills these arts divine
 Intricate in expression bear with them.

ΚΑ. ἰὼ ταλαίνας κακὸ ποτμοι τόχαν— στρ. ζ'.

τὸ γὰρ ἐμὸν θροῶ πάθος—ἐπεγχεάσα.

ποῖ δὴ με δεῦρο τῇν τάλαιναν ἤγαγες ;

οὐδέν ποτ' εἰ μὴ ξυνθανομένην. τί γάρ ; 1110

ΧΟ. φρενομανῆς τις εἴ θεοφόρητος, ἀμ- στρ. ή'.

φί δ' αὐτᾶς θροεῖς

νόμον ἄνομον, οἷά τις ξουθα

ΚΑ. Weh mir, o weh der Armen

Str. VII.

Schmerzliches Jammerloos !

Denn auch von mir beklag' ich das gesellte Weh !

Wozu denn hieher brachtest du mich Arme nun ?

Zu nichts doch, als nur mitzusterben ! Was denn sonst ?

CH. Du von der Wat empört, du von dem Gott, er-

tönst

Str. VIII.

Dir selbst wildmelo-

dische Melodie, so wie oft regsam

CA. Alas ! of wretched me

Str. VII.

The doom by evil destiny commission'd—

For the suffering I bewail

Which now awaits me—as in conflict won !

Wherefore hast led me here, undone,

O'er whom impends none other destiny

Save partnership in death ? ah, why ?

CH. Some maniac art thou stricken of heav'n,

Str. VIII.

Who thus the fate to thee assign'd

In measure unrestrain'd bewailest,

As doth some dark-hued nightingale,

ἀκόρετος βοᾷς, φεῖ, ταλαίνοις φρεσὶν
 Ἴτυν, Ἴτυν, στένουσ' ἀμφιθαλῇ κακοῖς
 ἡδὼν βίον. 1116

ΚΑ. ἰὼ λιγείας μόρον ἡδόνος· ἀντ. ζ'.
 περίβαλον γάρ οἱ πτεροφόρον δέμας
 θεοί, γλυκύν τ' αἰῶνα, κλαυμάτων ἄτερ·
 ἔμοι δὲ μίμνει σχισμὸς ἀμφήκει δορί. 1120

Mit unerschöpftem Ton Itys, ach! Itys stets
 Sie die Vergränte wehklaget, die Nachtigall,
 Umsproßt rings von Leid.

ΚΑ. Weh mir, o weh, der hellen Geg. vii.
 Nachtigall Wonneloos!

Denn es verliehn den Wuchs ihr mit Befiederung
 Die Götter, und Wohlleben, süß und thränenlos.
 Mir aber drohn zweischneidig Speerzerfleischungen.

With incessant wail,
 Wo's her! and bitterness of spirit, Itys,
 Itys, anguish-struck, lamenting,
 A life luxuriant in its growth of woes,
 Unvisited by repose.

CA. Wo is me, the lot Ant. vii.
 Of the sweet songstress, Philomel! for her
 The gods have with a winged form
 Invested, and existence sweet conferr'd,
 Wherein the note is never heard
 Of tearful wo: whilst me a cruel fate
 Doth from the two-edg'd steel await!

ἰὼ Σκαμάνδρου πάτριον ποτόν·
 τότε μὲν ἀμφὶ σὰς αἰόνας τάλαιν' 1130
 ἡνυτόμαν τροφαῖς·
 νῦν δ' ἀμφὶ Κωκυτόν τε κάχερουσίας
 ὄχθας ἕοικα θεσπιωδῆσιν τάχα.

ΧΟ. τί τόδε τορὸν ἄγαν ἔπος ἐφημίσω; στρ. ί.
 νεογνὸς ἂν μάθοι. 1135
 πέπληγμαι δ' ὑπαὶ δῆγματι φοινίῳ,

O Strom Skamandros, der Erzeuger Trank!
 Dir an den Borden einst, o für des Grams Geschick,
 Blüht' ich in Pfleg' empor!
 Doch nun am Strom Kokytos und des Acherons
 Gestaden, scheint es, sing' ich bald Weissagungen.

CH. Was da so klar durchaus du in der Red' ent-
 thüllt, Str. x.
 Ein Kind ja verständ' es wohl.
 Doch zuckt' im Innern blutiger Biß, da ich

Of Paris! ah, stream of my father-land,
 Scamander! then thy verdant banks along,
 Ill-starr'd, the nurturing hand beneath,
 My vigour I matur'd;
 But now, along Cocytus, and the banks
 Of Acheron, 'tis like my fate to be
 Speedily my prophetic strains to chant.

CH. Say, what oracular intimation this Str. x.
 In terms but too perspicuous thou hast utter'd?
 Ev'n to an infant's mind it were
 Intelligible. Rankling care
 With gnawing tooth blood-stain'd hath smitten me;

δυσαλγεῖ. τύχα μινυρὰ θρεομένας,
θαύματ' ἐμοὶ κλύειν.

ΚΑ. ἰὼ πόνοι, πόνοι ἀντ. θ'.
πόλεος ὀλομένας τὸ πᾶν. 1140
ἰὼ πρόπυργοι θυσῖαι πατρὸς
πολυκανεῖς βοτῶν ποιονόμων. ἄκος δ'
οὐδὲν ἐπήρκεσεν,
τὸ μὴ οὐ πόλιν μὲν, ὥσπερ οὖν ἔχει, παθεῖν.
ἐγὼ δὲ θερμόνους τάχ' ἐν πέδῳ βαλῶ. 1145

Des schmerzhaften Leids wimmerndes Angstgeschrei,
Wunden ins Herz, vernahm.

ΚΑ. O weh des Grauns, des Grauns, Geg. IX.
Wie sie da versank, die Stadt, so ganz!
Was hat der Vater vor dem Thor verbrannt
Von der erles'nen Zucht grasiger Aun! Doch Heil
Hat es ihm nicht geschafft,
Dafs nicht die Stadt erlitte, was ihr jezt geschehn.
Ich aber, jählings fahr' ich bald ins Todesgarn.

Astonishment hath seiz'd my soul at hearing
Thy piteous wailing of a lot
Of misery beyond bearing.

CA. Ah hardships, hardships, Ant. IX.
Of the' Ilian town laid low
In utter ruin! sacrifices offer'd
Its bulwarks in the front of by my sire,
Causing in copious streams to flow
The blood of pasturing herds! yet remedy none
Avail'd to save it from its present ruin.
Soon too shall I, inflam'd in soul, fall prostrate.

ΧΟ. ἐπόμενα προτέροισι τάδ' ἐφημίσω. ἀντ. ι.
καί τίς σε κακοφρονῶν
τίθῃσι δαίμων ὑπερβαρῆς ἐμπίτνων,
μελίζειν πάθῃ γοερὰ θανατοφόρα.
τέρμα δ' ἀμηχανῶ. 1150

ΚΑ. καὶ μὴν ὁ χρησμὸς οὐκέτ' ἐκ καλυμμάτων
ἔσται δεδορκῶς, νεογάμου νόμφης δίκην·
λαμπρὸς δ' ἔοικεν ἡλίου πρὸς ἀντολὰς

CH. So wiez uvor auch dies hast du in Red' enthüllt. *Geg. x.*
Doch welch ein erzürnter Gott
So überlastvoll stürzt dir daher, und treibt
Zu Wehlauten helljammernder Todesqual?
Möcht' ich das Ziel ersehnen!

ΚΑ. Wohlan, der Spruch nicht länger aus Umschleierung
Soll er hervorschaun, gleich der neuvermählten Braut;
Nein hell, wie hin zum Sonnenaufgang, soll er nun

CH. Accordant with the former thou hast utter'd *Ant. x.*
Are these oracular tidings. Sure some pow'r
Unearthly, rushing on thy sense
With overpowering influence,
Purporting ill, inspires thee to pour forth
In melody these sad woes, death in their train
Leading: yet of the final issue
No clear view I attain.

CA. No longer from its veil, like bride new-married,
Shall my prophetic strain peer forth; it seemeth
Towards the quarter of the orient sun

πνέων ἐσῆξειν, ὥστε κύματος δίκην
 κλύζειν πρὸς ἀνγὰς τοῦδε πήματος πολὺ 1155
 μεῖζον. φρενώσω δ' οὐκ ἔτ' ἐξ αἰνιγμάτων.
 καὶ μαρτυρεῖτε συνδρόμῳ ἵχνος κακῶν
 ῥινηλατοσύῃ τῶν πάλαι πεπραγμένων.
 τὴν γὰρ στέγην τήνδ' οὐποτ' ἐκλείπει χορὸς
 ξύμφθογγας, οὐκ εὐφωνος· οὐ γὰρ εὖ λέγει.
 καὶ μὴν πεπωκώς γ', ὥς θρασύνεσθαι πλέον,

Vorbrechen stürmend, daß, dem Schwall des Meeres
 gleich,
 Aufwog' an Tagslicht voller noch gedrängtes Weh,
 Als dies ; ja kundthun werd' ich nichts mehr räzelhaft.
 Und ihr, bezeugt mir's, wie genau der Greuel Spur
 Ich ausgewittert, jener längst verschuldeten.
 Denn dieses Obdach räumt nie der grause Chor,
 Einstimmig, nicht wohllautend ; denn nicht tönt er Heil.
 Und vollberauscht nun, mehr zu Tollkühnheit entflammt,

With clear full blast its course about to take,
 So as like surge inundating to roll
 His bright beams tow'rds far greater wo than this :
 No longer will I in mysterious hints
 Impart my knowledge. The keen scent wherewith
 The track of evil deeds long since committed
 I with my partners in the course have trac'd
 Attest ye too : for ne'er this roof abandons
 The choir concerting, not with utt'rance bland,
 Since good it doth express not ; and deep-quaffing
 Wassail of human gore, as though to' imbibe
 A spirit of high daring higher still,

βρότειον αἷμα, κῶμος ἐν δόμοις μένει, 1162
 δύσπεμπτος ἕξω, ξυγγόνων Ἐρινύων.
 ὕμνοῦσι δ' ὕμνον, δώμασιν προσήμεναι,
 πρῶταρχον ἄτην· ἐν μέρει δ' ἀπέπτυσαν,
 εὐνάς ἀδελφοῦ τῷ πατοῦντι δυσμενεῖς. 1166
 ἡμαρτον, ἥ θηρῶ τι, τοξότης τις ὤς;
 ἥ ψευδόμαντῆς εἰμι θυροκόπος φλέδων;
 ἔκμαρτύρησον προνύμβσας τό μ' εἶδέναι
 λόγῳ παλαιὰς τῶνδ' ἀμαρτίας δόμων. 1170

Voll Menschenblutes, schwärmt der Trupp im Hause
 fort,

Schwer ausgebannt, der Flucherinnyen Schwesterzug.
 Da tönt ihr Hymnos, der im Palast ansässigen,
 Vom alten Urgreul; wechselnd auch verspeien sie
 Des Bruders Ehbett, feindlich ihm, der's schändete.
 Nun? fehlt' ich, oder treff' ich, einem Schützen gleich?
 Ich Lugprophetin? thürenpochende Schwärmerin?
 Du gieb mir Zeugnis, und beschwör's, ich habe klar
 Das alte Mithun dieser Königsburg gesehn.

The band of kindred Furies from without
 Conducted hither with no happy auspice
 Abideth in the palace. Seated there
 They chant a mournful measure, the dark deed
 Of wo first cause, and in alternate strain
 A brother's bed hostile to the invader,
 They execrate. Say, have I miss'd my aim,
 Or do I, archer-like, strike something down?
 Or false diviner aim I, babbler vain
 Knocking at gates for hire? Be thou my witness
 Asseverating on oath, that this my speech
 Proves knowledge of this house's ancient crimes.

ΧΟ. καὶ πῶς ἂν ὄρκος, πῆγμα γενναίως παγέν,
 παιώνιον γένοιτο ; θαυμάζω δέ σου,
 πόντου πέραν τραφεῖσαν, ἀλλόθρουν πόλιν
 κυρεῖν λέγουσαν ὥσπερ εἰ παρεστάτεις.

ΚΑ. μάντις μ' Ἀπόλλων τῷδ' ἐπέστησεν τέλει.

ΧΟ. μῶν καὶ θεός περ ἡμέρῳ πέπληγμένος ; 1178

ΚΑ. προτοῦ μὲν αἰδῶς ἦν ἐμοὶ λέγειν τάδε.

ΧΟ. ἀβρύνεται γὰρ πᾶς τις εὖ πράσσω·ν πλέον.

ΚΑ. ἀλλ' ἦν παλαιστής, κάρτ' ἐμοὶ πνέων χάριν.

CH. Was möcht' ein Eidschwur, noch so fest gekräftiget,
 Für Nuz gewähren ? Doch ich wundre mich, wie du,
 Jenseit des Meers erwachsne, vor Fremdzüngigen.

So reden kannst, als ob du selber beigewohnt.

ΚΑ. Mich hat Apollon diesem Weissagamt bestellt.

CH. Ward gar, ein Gott auch, er von Sehnsucht angereizt ?

ΚΑ. Bis jezo hielt mich, das zu sagen, Scham zurück.

CH. Hebt doch sein Mütlein jeder, dem's zu wohl ergeht !

ΚΑ. Ja, Ringer war er, meiner Gunst nachathmend sehr.

CH. And in an oath, how firm soe'er compact

The fast'ning be, where were the healing virtue ?

But thou excit'st my wonder, who, though nurtur'd

In clime beyond the deep, art found declaring

Events as though thou witness'd their occurrence

Happ'ning in town of speech diverse from thine.

ΚΑ. Over this charge the god-diviner plac'd me.

CH. Say, smitten with desire, albeit a god ?

ΚΑ. Dread of declaring this till now possess'd me.

CH. For prosp'rous state engenders wanton wishes.

ΚΑ. But he, as athlete, fiercely breath'd his passion.

XO. ἡ καὶ τέκνων εἰς ἔργον ἡλθέτην ὁμοῦ ; 1180

KA. ξυναινέσασα Λοξίαν ἐψευσάμην.

XO. ἡδὴ τέχναισιν ἐνθέοις ἡρημένῃ ;

KA. ἡδὴ πολίταις πάντ' ἐθέσπιζον πάθῃ.

XO. πῶς δῆτ' ἄνατος ἦσθα Λοξίου κότῳ ;

KA. ἔπειθον οὐδέν' οὐδέν, ὥς τὰδ' ἥπλακον. 1185

XO. ἡμῖν γε μὲν δὴ πιστὰ θεσπίζειν δοκεῖς.

KA. ἰού, ἰού, ᾧ ᾧ κακά.

ὑπ' αὖ με δεινὸς ὀρθομαντείας πόνος
στροβεῖ, ταρασσὼν φροιμίοις ἐφνυμίοις.

CH. Empfingt ihr auch des Ehelagers Vollgenufs ?

KA. Versprochen hatt' ich's, aber falsch, dem Loxias.

CH. Bereits von gottentströmtem Sehergeist erfüllt ?

KA. Bereits den Bürgern offenbart' ich alles Weh.

CH. Wie aber ? bliebst du ungestraft vom Zürnenden ?

KA. Mir glaubte niemand, nichts auch, weil ich so gefehlt.

CH. Uns aber dünkt glaubwürdig dein Orakelspruch.

KA. Ιού, ιού ! aeh, ach ! o Schmerz !

Wie nun mich wieder grause Wut der Begeisterung
Ümdreht, im Aufruhr zügelloses Vorgesangs !

CH. Did ye then consummate your loves together ?

CA. I cheated Loxias of the promis'd bliss.

CH. Possess'd already of the heav'n-taught art ?

CA. Πium already was my spirit foredooming.

CH. But say, how 'scap'dst thou Loxias' ire unharm'd ?

CA. All pow'rless were my accents—none believ'd me.

CH. Faith we at least repose in thy forebodings.

CA. Wo is me ! dark train of ills !

The torturing pang of the truth-telling spirit
Once more distracts my sense, disturbing me
With its prelusive chants. See ye those youths,

ὀρᾶτε τοῦσδε τὰς δόμοις ἐφημένους 1190
 νέους, ὀνείρων προσφερεῖς μορφώμασι ;
 παῖδες, θανόντες ὥσπερ εἰ πρὸς τῶν φίλων,
 χεῖρας κρεῶν πλήθοντες οἰκείας βορᾶς,
 σὺν ἐντέροις τε σπλάγχν', ἐποίκτιστον γέμος,
 πρέπουσ' ἔχοντες, ὧν πατήρ ἐγέυσατο. 1195
 ἐκ τῶνδε ποινὰς φημὶ βουλεύειν τινα
 λέοντ' ἄναλκιν ἐν λέχει στρωφόμενον
 οἰκουρόν, οἴμοι, τῷ μολόντι, δεσπότῃ
 ἐμῷ. φέρειν γὰρ χρὴ τὸ δοῦλιον ζυγόν.

Ha, schauet dort sie, die dem Palast aufsizenden
 Knäblein, des Traums wahnhaften Dunstgebilden gleich!
 Ja Kinder, gleichsam abgewürgt durch Freundesarm,
 Die Hände voll des Fleisches vom hauseignen Fraß,
 Und all des Lebens Eingeweid'—o Jammerlast!—
 Schautragend draün sie, daß der Vater kostete.
 Darob Vergeltung, sag' ich, wird aussinnen wer,
 Ein schwacher Löwe, der im Lager träg' sich wälzt,
 Haushüter, weh! weh! ihm dem heimgelangten Herrn,
 Ach! meinem; denn zu tragen ziemt des Frohnes Joch.

Those station'd near the palace, airy forms
 Of dreams resembling? Boys, as though from friends
 Having receiv'd their death, their hands replete
 With flesh, dire food from their own bodies ta'en,
 And with their entrails—load most piteous!—bearing
 Those vitals which appeas'd a father's hunger,
 Plain to the sight appear. Hence retribution
 Against my lord—for now it is my fate
 The servile yoke to' endure—returning hither,
 Wo's me! I say some dastard lion plans,
 Wallowing in his bed, his household ruling.

νεῶν τ' ἑπαρχος Ἰλίου τ' ἀναστάτης 1200
 οὐκ οἶδεν οἷα γλῶσσα μισητῆς κυνὸς
 λέξασα, κάκτεινασα παιδρόνους, δίκην
 Ἄτης λαθραίου, τεύξεται κακῇ τύχῃ.
 τοιαῦτα τολμᾷ θῆλυς ἄρσενος φονεὺς
 ἐστίν. τί νιν καλοῦσα δυσφιλὲς δάκος 1205
 τύχοιμ' ἄν; ἀμφίσβαιναν, ἧ Σκύλλαν τινα,
 οἰκοῦσαν ἐν πέτραισι, ναυτίλων βλάβην,

Und Er, der Heerfürst, Ilios Zertrümmerer,
 Nicht weiß er, was der verruchten Hündin Zungen-
 spiel,

Erst lange Red' ausdehnend gleißnerisch, nach Art
 Ata's, die anschleicht, schaffen wird zu bösem Grufs.
 Und solch Beginnen wagt ein Weib! Mannsmörderin
 Wird sie. O welch unholdes Scheusal nenn' ich sie
 Wol treffend? Ob wol Natterin? ob Skylla wol,
 Die tief im Meerfels hauset, Seglervolks Verderb?

But the commander of the fleet, the chief
 Who laid our Ilium prostrate, scanty knoweth
 What woes the tongue of yon accursed hound,
 For all it hath bland utter'd, and with semblance
 Of heart's joy hath prolong'd in welcome, like
 A dark insinuating Ate, will
 Sped by ill-chance inflict. Such deeds she dares:
 A female she is destin'd of a male
 To be the murd'ress. How addressing her
 Shall I the hated monster best depict?
 An Amphisbæna dire, perchance some Scylla,
 Tenanting rocks, the bane of mariners,

θόουσαν αἶδον μητέρ', ἄσπονδόν τ' ἄρην
 φίλοις πνέουσαν ; ὥς δ' ἐπωλολύξατο
 ἡ παντότολμος, ὥσπερ ἐν μάχης τροπῇ. 1210
 δοκεῖ δὲ χαίρειν νοστήμῳ σωτηρίᾳ.
 καὶ τῶνδ' ὅμοιον εἴ τι μὴ πείθω· τί γάρ ;
 τὸ μέλλον ἤξει. καὶ σύ μ' ἐν τάχει παρών,
 ἄγαν ἀληθόμαντιν, οἰκτεῖρας, ἐρεῖς.
 XO. τὴν μὲν Θυέστου δαῖτα παιδείων κρεῶν 1215

Grimmvolle Todesmutter, die sühnlosen Fluch
 Den Freunden zuschnaubt ? Wie sie drob aufjähelte,
 Die Allverwegne, jauchzend als im Schlachttriumf !
 Doch scheint sie fröhlich ob der beglückten Wieder-
 kehr.

Wenn man auch diesmal Glauben mir versagt — —
 was mehr ?

Sie naht, die Zukunft ; und du selbst, ein Zeuge bald,
 Nennst jammernd mich die allzu wahr weissagende.

CH. Ihn zwar, Thyestens Feierschmaus von Knabenfleisch ;

A frenzied dam of Hades, the dread blast
 Breathing 'gainst friends of Ares unappeas'd.
 How she yell'd forth the shriek of joy, the' audacious,
 As 'twere in crisis of victorious combat !
 How she appears to hail his safe return !
 And now, ev'n though in aught of these I fail
 To' inspire belief, 'tis all alike ; for why ?
 The destin'd future will arrive, and thou
 Wilt in brief space, being present, mov'd to pity,
 Pronounce me but too true a prophetess.

CH. The banquet of Thyestes on the flesh
 Of his own offspring I have heard of, and

ξυνῆκα καὶ πέφρικα· καὶ φόβος μ' ἔχει,
κλύοντ' ἀληθῶς οὐδὲν ἐξεικασμένα.
τὰ δ' ἄλλ' ἀκούσας, ἐκ δρόμου πεσὼν τρέχω.

ΚΑ. Ἀγαμέμνονός σε φημ' ἐπόψεσθαι μόρον.

ΧΟ. εὐφημον, ὦ τάλαινα, κοίμησον στόμα. 1220

ΚΑ. ἄλλ' οὔτι Παιῶν τῷδ' ἐπιστατεῖ λόγῳ. -

ΧΟ. οὐκ, εἴπερ ἔσται γ'· ἀλλὰ μὴ γένοιτό πως.

ΚΑ. σὺ μὲν κατεύχει, τοῖς δ' ἀποκτείνειν μέλει.

ΧΟ. τινὸς πρὸς ἀνδρὸς τοῦτ' ἄγος πορσύνεται ;

Verstand ich wohl, und schaudert'; und mich faßt' ein
Schreck,

Zu'sehn der Wahrheit völlig nachgeähnlichtes.

Das andre hörend irr' ich aufserhalb der Bahn.

ΚΑ. Agamemnon, sag' ich, wirst du schaun am Äufsersten.

CH. Solch einem Segen schleufs den Mund, Unselige.

ΚΑ. Doch kein Erretter waltet ja für dieses Wort.

CH. Nicht, wenn es eintrifft; aber nie geschehe das.

ΚΑ. Du flehst hinweg zwar; aber Mord bereiten die.

CH. Von welchem Mann wird solch ein Greuel angestellt?

At the recital shudder'd, and deep sense
Of Terror overcomes me hearing words
Tracing no feeble sketch, but all the semblance
Of truth embodying. In all things else
That I have heard I wander from the course.

CA. Atrides' death I say that thou shalt witness

CH. Wretch! seal in silence your ill-boding lips.

CA. But on this speech no healing pow'r attends.

CH. Not, if it must be; but may heav'n avert it!

CA. You deprecate, but they concert, the murder.

CH. Who plans the consummation of this crime?

ΚΑ. ἡ κάρτα χρησμῶν ἄρ' ἐμῶν παρεσκόπεις. 1225

ΧΟ. τοῦ γὰρ τελούντος οὐ ξυνῆκα μηχανήν.

ΚΑ. καὶ μὴν ἄγαν γ' Ἑλλήν' ἐπίστασαι φάτιν.

ΧΟ. καὶ γὰρ τὰ πυθόκραντα, δυσμαθῇ δ' ὄμως.

ΚΑ. παπαῖ· οἶον τὸ πῦρ· ἐπέρχεται δέ μοι ;

ὄτοτοῖ, Λύκει' Ἀπολλων· οἱ ἐγώ, ἐγώ. 1230

αὕτη δίπους Λάινα, συγκοιμωμένη

λύκῳ, λέοντος ἐγγενοῦς ἀπουσίᾳ,

κτενεῖ με τὴν τάλαιναν· ὥς δὲ φάρμακον

ΚΑ. Traun sehr verfehlt ja hast du meinen Götterspruch.

CH. Nicht ja versteh' ich, wer des Raths Vollbringer sei.

ΚΑ. Genug doch ist Hellenensprache dir bekannt.

CH. Gleichwohl ja wird Orakellausspruch schwer gefasst.

ΚΑ. Ha Graun! o welche Glut! heran da kommt sie mir!

O des Wehs! Lykeierhort Apollon! oh mir, oh!

Die Löwin dort, zweifüßig, sie Beischläferin

Dem Wolf, indess der Löw' abwesend war,

Wird morden mich Elende; ja, wie Zaubermisch

CA. My presages in truth have 'scap'd thy vision?

CH. For the assassin's means I comprehend not.

CA. And yet in Grecian speech thou art well skill'd.

CH. True! they're of Pythian shrine, yet dark withal.

CA. Ah me! how glows this flame! assails it me?

Lycian Apollo, who is me! oh, horror!

Yon biped lioness, consorting with

The wolf, will, in the absence of her mate

The noble lion, end with her own hand

My wretched life, and, as it were a potion

τεύχουσα, κάμοῦ μισθὸν ἐνθήσει κότῳ.
 ἐπεύχεται, θήγουσα φωτὶ φάσγανον, 1235
 ἐμῆς ἀγωγῆς ἀντιτίσσεσθαι φόνον.
 τί δῆτ' ἐμαντῆς καταγέλωτ' ἔχω τάδε,
 καὶ σκῆπτρα, καὶ μαντεῖα περὶ δέρῃ στέφη;
 σὲ μὲν πρὸ μοίρας τῆς ἐμῆς διαφθέρῳ.
 ἴτ' εἰς φθόρον πέσοντα γ' ὧδ' ἀμείψομαι.
 ἄλλην τιν' ἄταις ἀντ' ἐμοῦ πλουτίζετε. 1241
 ἰδού δ', Ἀπόλλων αὐτὸς ἐκδύων ἐμὲ

Bereitend, mengt auch meinen Lohn sie ein dem Groll:
 Laut rühmt sie, wezend ihrem Mann das Todeserz,
 Für meine Mitkūnft sei Erwiderung der Mord.
 Was denn zu eignem Hohngelächter trag' ich dies,
 Den hehren Stab hier, und die Scherkränz' am Hals?
 Vor meiner Schicksallsstunde, du, sei mir vertilgt!
 Ihr, ins Verderb hinunter! Gutes lohn' ich so!
 Sonst einer Ate, gleichwie mir, bringt Seligkeit!
 Doch schaut, Apollon selber nun enthüllet mich

Mingling, will to her cup of fury add
 The hire decreed to me. She 'gainst her lord
 Whetting the brand, exults in the proud thought
 Of rendering him the retribution due
 For my abduction, death. Why yet retain I
 These trappings, mockery of my lost estate,
 Sceptres, and wreaths around my neck bespeaking
 My gift of presage? Thee, ere my life's term
 Draws to its close foredoom'd I shall destroy.
 Away to ruin prostrate in the dust!
 Thus I requite you! Choose instead of me
 Some other whom with wealth of woes to bless.
 But lo! the Pythian god in his own person

χρηστηρίαν ἐσθῆτ', ἐποπτεύσας δέ με
 κὰν τοῖσδε κόσμοις καταγελωμένην μέγα
 φίλων ὑπ', ἐχθρῶν οὐ διχορρόπως, μάτην.
 καλουμένη δὲ φοιτάς, ὥς ἀγύρτρια, 1246
 πτωχός, τάλαινα, λιμόθνης ἥνεσχόμην.
 καὶ νῦν ὁ μάντις, μάντιν ἐκπράξας ἐμέ,
 ἀπήγαγ' εἰς τοιάσδε θανάσιμους τύχας.
 βωμοῦ πατρώου δ' ἄντ' ἐπὶ ξηνον μένει, 1250

Der Seherkleidung. Zugesehn ja hat er mir,
 Wie selbst in diesem Schmucke mich verspotteten
 Mit Freunden Hass, ungesondert, leichtes Sinns.
 Dann irrt' ich, gleich der landdurchschweifenden Gauk-
 lerin,
 Armselig, elend, hungerleidend, und ertrug's.
 Jezt hat der Seher, die zur Seherin er schuf,
 Mich weggeführt in solche Todesschickungen;
 Und statt des Altars meiner Väter harret ein Block,

Disrobing me of my oracular vest,
 He who beheld me ev'n in this attire
 The bitter scoffs enduring of my friends,
 Foes of no doubtful aspect, to their ruin.
 For juggler-like, such taunts as, outcast, poor,
 Wretch, famine-wasted, was I doom'd to bear.
 And now the prophet-god on me prophetic
 His vengeance wreaking, hath conducted me
 Into such fatal crisis of my fortunes.
 The red block now awaits me in exchange
 For the paternal altar, me struck down

θερμῷ κοπίῃ φοινίῳ προσφάγματι.
 οὐ μὴν ἄτιμοί γ' ἐκ θεῶν τεθνήξομεν.
 ἥξει γὰρ ἡμῶν ἄλλος αὖ τιμάορος,
 μητροκτόνον φίλυμα, ποινάτωρ πατρός·
 φυγὰς δ' ἀλήτης, τῆσδε γῆς ἀπόξενος, 1255
 κάτεισιν, ἄτας τάσδε θριγκώσων φίλοις·
 ὁμώμοται γὰρ ὄρκος ἐκ θεῶν μέγας,
 ἄξειν νιν ὑπτίσμα κειμένου πατρός.
 τί δῆτ' ἐγὼ κάτοικος ὧδ' ἀναστένω,

Von meines Schlachthiebs heißem Strom hellroth gefärbt.

Doch wahrlich nicht ungeehrt von Göttern sterben wir.
 Denn kommen wird ein andrer Ehrhandhaber uns,
 Durch Mutterblut als Sohn zu rächen Vaternod.
 Der flüchtig umirrt, dieses Lands Auswanderer,
 Kehrt heim, dem Stammhaus, solche Grausal' aufzu-
 höhn;

Ihn ruft des Vaters Händeflehn, des liegenden.—
 Warum doch zaghaft jammernd so seufz' Ich empor?

With bloody stroke, forcing the warm tide forth.
 Yet shall not we by heav'n unhonour'd perish.
 For there shall come another, just revenge
 In our behalf exacting, offspring foredoom'd
 To shed a mother's blood a sire avenging.
 He, fugitive, an exile driv'n to roam
 Far from this land, his steps will homeward turn.
 Destin'd the structure to complete of all
 These miseries for his friends. For from the gods
 An oath inviolate hath issued forth,
 That the prostration of his sire in death
 Shall lead him hither. Yet, why thus, I ask,
 Lament I exil'd—I, who first beheld

ἐπεὶ τὸ πρῶτον εἶδον Ἴλιου πόλιν 1260
 πράξασαν ὥς ἔπραξεν, οἳ δ' εἶχον πόλιν,
 οὕτως ἀπαλλάσσουσιν ἐν θεῶν κρίσει ;
 ἰοῦσα πράξω, τλήσομαι τὸ κατθάνειν.
 Αἶδου πύλας δὲ τάσδ' ἐγὼ προσεννέπω.
 ἐπεύχομαι δὲ καιρίας πληγῆς τυχεῖν, 1265
 ὥς ἀσφάδαστος, αἱμάτων εὐθνησίμων
 ἀπορρύνετων, ὄμμα συμβάλω τόδε.

ΧΟ. ὦ πολλὰ μὲν τάλαινα, πολλὰ δ' αὖ σοφῇ
 γύναι, μακρὰν ἔτεινας. εἰ δ' ἐτητύμως

Da nun ich einmal Ilios Bergveste sah
 Erdulden, was sie duldet', und der Veste Volk
 Also hinweggeschwunden nach der Götter Schlufs:
 Wohlan, ich selbst auch will getrost zum Tode gehn;
 Beschwur ihn doch der Götter Eidschwur groß und hehr.
 Dorthin zu des Hades Thoren wend' ich meinen Ruf:
 Mich treffe, fleh' ich, wohlgezielt der Opferschlag,
 Dafs ohne Zuckung, weil das Blut zu leichtem Tod'
 In Bächen ausströmt, dieses Aug' ich schlies's' in Ruh.

CH. O du, so tief elendes als tief weises Weib!
 Lang hast du ausgedehnet. Doch wenn du genau

The Ilian city faring as it did,
 And now its habitants by heav'n's decree
 Saddest reverses proving? I too going
 Will share their fate—will death endure: these doors
 Address I as the palace-gates of Hades,
 And pray that mortal stroke be dealt to me,
 That unconvuls'd, the tide of life slow ebbing
 To gentle death, this eyelid I may close.

CH. Lady! whose share of misery hath been great,
 Yet with a wisdom too as great endued,
 Thou hast dilated much: if thou possessedst

μόρον τὸν αὐτῆς οἶσθα, πῶς, θεηλάτου 1270

βοὸς δίκην, πρὸς βωμὸν εὐτόλμως πατεῖς ;

KA. οὐκ ἔστ' ἄλυσις, ὦ ξένοι, χρόνου πλέων.

XO. ὁ δ' ὕστατός γε τοῦ χρόνου πρεσβεύεται.

KA. ἦκει τόδ' ἡμαρ· σμικρὰ κερδανῶ φυγῇ.

XO. ἀλλ' ἴσθι τλήμων οὗς' ἀπ' εὐτόλμου φρενός.

KA. ἀλλ' εὐκλέως τοι κατθανεῖν χάρις βροτῶ. 1276

XO. οὐδεὶς ακούει ταῦτα τῶν εὐδαιμόνων.

KA. ἰώ, πάτερ, σοῦ, τῶν τε γευναίων τέκνων.

Erkennst dein Schicksal, wie, dem gottgetriebenen

Weihrinde gleich denn, trittst du herzlich zum Altar ?

KA. Nicht ist Entfliehn, nicht, Freund', in Zögerung ein
Nuz.

CH. Doch hat der letzte durch die Zögerung Gewinn.

KA. Da naht die Stunde ; wenig vorthelt mir die Flucht.

CH. Unglücklich, glaub mir, bist du durch herzhaften Sinn.

KA. Niemals erzählt man solches von Glückseligen.

CH. Wohlan denn, ruhmvoll sterben dünkt dem Menschen
süßs.

KA. Weh dir, o Vater ! weh dem edlen Kinderstamm !

Sure knowledge of thy doom, say how, like victim

Impell'd of heav'n, dost boldly face the altar ?

CA. Strangers ! nor pow'r is mine to' escape, nor time.

CH. Yet is his lot superior who comes last.

CA. This day draws near : flight were small gain to me.

CH. But know thy fortitude springs from rash spirit.

CA. Yet glorious death is doubtless man's best grace.

CH. Those speak not so whose state hath blissful been.

CA. Alas, my sire ! Alas, thy noble offspring !

ΧΟ. τί δ' ἐστὶ χρῆμα ; τίς σ' ἀποστρέφει φόβος ;

ΚΑ. φεῦ, φεῦ. 1280

ΧΟ. τί τοῦτ' ἔφηνξας, εἴ τι μὴ φρενῶν στύγος ;

ΚΑ. φόνον δόμοι πνέουσιν αἵματοσταγῇ.

ΧΟ. καὶ πῶς ; τόδ' ὄζει θυμάτων ἐφεστίων.

ΚΑ. ὅμοιος ἀτμὸς ὥσπερ ἐκ τάφου πρέπει.

ΧΟ. οὐ Σύριον ἀγλαῖσμα δώμασιν λέγεις. 1285

ΚΑ. ἀλλ' εἶμι, κὰν δόμοισι κωκύουσ' ἐμὴν
'Αγαμέμνονός τε μοῖραν. ἀρκείτω βίος.
ἰώ, ξένοι.

CH. Was ist geschehn dir? was zurück da schauerst du?

KA. Weh! weh!

CH. Wem solch ein Wehlaut? sicher fährt dir Graun ins
Herz.

KA. Mordduft enthaucht der Wohnung, ha, bluttriefender!

CH. Wol also duftet Brandgeruch vom Opferheerd,

KA. Eingleicher Dunstqualm, wie aus Gräbern, haucht hervor.

CH. Nicht Syrer-Prachtduft eignest du dem Hause da.

KA. Wohlan ich geh', euch drinnen auszujammern mein
Schicksal, und Agamemnons. Ja, genug gelebt! —
Weh, Freunde, weh! — — —

CH. What haps there? what alarm distracts thee so?

CA. Wo! Wo!

CH. Why shout'st thou wo, if not from inward horror?

CA. Of murder breathes the palace, gore-distilling.

CH. How this? the scent is of the household victims.

CA. Nay, like as from the tomb the vapour rises.

CH. Thou speak'st not of a Syrian balm i' th' house.

CA. But I shall go, and wailings shall resound
For mine and Agamemnon's fate throughout
The palace. Let the term I've liv'd suffice.
Strangers, alas!

οὐ τοι δυσολίζω, θάμνον ὡς ὄρνις, φόβῳ
 ἄλλως. θανούσῃ μαρτυρεῖτέ μοι τόδε, 1290
 ὅταν γυνὴ γυναικὸς ἀντ' ἐμοῦ θάνῃ,
 ἀνὴρ τε δυσδάμαρτος ἀντ' ἀνδρὸς πέσῃ.
 ἐπιξενοῦμαι ταῦτα δ' ὡς θανουμένη.

XO. ὦ τλήμων, οἰκτείρω σε θεσφάτου μόρου.

KA. ἄπαξ ἔτ' εἰπεῖν ῥῆσιν ἢ θρῆνον θέλω 1295
 ἐμὸν τὸν ἀντῆς. 'Ηλίῳ δ' ἐπεύχομαι

Nicht beb' ich angstvoll, wie vor dem Laub ein Vogel
 bebt!

Nein, meines Todes bringet mir dies Zeugnis dar,
 Wann nun das Weib statt mein des Weibes liegt ent-
 seelt,

Und statt des misvermählten Manns der Mann gestürzt.
 Als Gastgeschenk mir nehm' ich dies, die Sterbende.

CH. Du Arme, schmerzhaft fühl' ich dein Geschick vom
 Gott.

KA. Noch einmal Ausspruch oder Klag' anheben will
 Mir selbst ich selber. Dir denn fleh' ich, Helios,

No vain affright my plaints bespeak, as bird's
 Its leafy covert seeking : witness this
 For me whose end approacheth, when a woman
 My blood, a woman's, with her own repayeth,
 And falls a man, atoning for the death
 Of man ill-cónsorted. Such gifts I claim,
 As stranger whom death speedily awaits.

CH. Illstarr'd ! thy fate heav'n-destin'd moves my pity.

CA. Yet one more word, my funeral chant, I wish
 To utter. Helius I address in pray'r

πρὸς ὕστατον φῶς, τοῦ ἐμοῦ τιμαύρους
 ἐχθροῖς φονεῦσι τοῖς ἐμοῖς τίνειν ὁμοῦ,
 δούλης θανούσης, εὐμαροῦς χειρώματος.
 ἰὼ βρότεια πράγματ'· εὐτυχοῦντα μὲν 1800
 σκιά τις ἂν τρέψειεν· εἰ δὲ δυστυχοῖ,
 βολαῖς ὑγρώσσω σπόγγος ὥλεσεν γραφήν.
 καὶ ταῦτ' ἐκείνων μάλλον οἰκτεῖρω πολὺ.

ΧΟ. τὸ μὲν εὖ πράσσειν ἀκόρεστον ἔφν

Am letzten Lichtstral, und die meiner Ehr' ihr sorgt,
 Lafst ihren Mördern jene Feind' abbüßen auch
 Den Tod der Sklavin, dieser leicht bezwungenen.
 O weh des Menschenwandels! ist es Wohlergehn,
 Ein Schatten mag's umwenden; doch wenn's übel geht,
 Ein feuchter Schwamm hinfahrend löscht das Bild hin-
 weg:

Und dies noch mehr denn jenes fühl' ich jammervoll.

CH. Nach der Wolfahrt traun unersättliche Gier

Confronting for the last time his bright beam,
 That my avengers may due recompense
 Deal to my hated murderers together,
 A slave when sacrific'd, no hard achievement.
 Human concerns, alas! your prosp'rous state
 A shadow were sufficient to o'erturn;
 And should ill fortune come, a moisten'd sponge
 Dash'd o'er it hath effac'd the picture quite.
 And these my pity move far more than those.

CA. No mortal hath ever of prosperous state

πᾶσι βροτοῖσιν. δακτυλόδεικτον δ' 1305
 οὔτις ἀπειπὼν εἵργει μελάθρων,
 Μηκέτ' ἐσέλθης, τάδε φωνῶν.
 καὶ τῷδε πόλιω μὲν ἐλεῖν ἔδοσαν
 μάκαρες Πριάμον·
 θεοτίμητος δ' οὔκαδ' ἰκάνει. 1310
 νῦν δ', εἰ προτέρων αἵμ' ἀποτίσει,
 καὶ τοῖσι θανοῦσι θανὼν ἄλλων
 ποιναὶς θανάτων ἄταν τε κρανεῖ,

Ward jedem, der lebt. Nie wehrt jemand
 Von dem fingergezeigten Palast sie zurück,
 Mit dem Ruf: Nicht wandle herein mehr!
 Auch dem gab Priamos Stadt zum Gewinn
 Der Unsterblichen Gunst,
 Und durch Zeus ehrvoll schaut er die Heimat.
 Jezt, wenn der Ahnherrn Blut büßen er soll,
 Und um jene Gestorbenen sterbend, den Fluch
 Für der Anderen Mord ausdulden mit Qual;

Satiety prov'd : from his vestibule
 None with forbidding voice repels
 Him on whom fix'd is the public gaze,
 Calling out, Enter no more.
 So to this hero the blest gods have given
 Priam's city to rase ;
 And his home he revisits all honour'd of heaven.
 Yet now, if their blood who have gone before
 His blood must atone, and if for the dead
 Dying, on his devoted head
 The penalties and the wo he bears
 Attendant on others' deaths,

τίς ἂν οὐκ εὖξαιτο βροτῶν ἄσινεῖ
δαίμονι φῦναι, τὰδ' ἀκούων ; 1315

ΑΓ. ὦμοι, πέπληγμαι· καιρίαν πληγὴν ἔχω.

ΧΟΡΕΥΤΗΣ. ἄ.

σῖγα· τίς πληγὴν ἀϋτεῖ καιρίως οὐτασμένος ;

ΑΓ. ὦμοι μάλ' αὔθις, δευτέραν πεπληγμένος.

Χ. β'. τοῦργον εἰργάσθαι δοκεῖ μοι βασιλέως οἰ-
μώγματι.

Welch Sterblicher rühmt doch, es walt' harmlos
Das Geschick ihm, hört er ein solches ?

ΑΓ. Weh mir, ein Mordstreich drang ins Leben mir daheim !

EINER DES CHORS.

Still ; wer schreit so hell vom Mordstreich, dessen
Wund' ins Leben drang ?

ΑΓ. Weh mir, noch mehr Weh ! wiederum ein Todes-
streich !

CH. 2. Schon der That Ausführung, dünkt mir, zeugt des
Königs Wehgestöhn.

What mortal exists who hearing this
Would not utter a pray'r that a birth had been his
By demon wrath unharm'd.

ΑΓ. Wo's me, I'm smitten ! my death-wound I bear !

ONE OF THE CHOREUTÆ.

Hush ! who in anguish thus exclaims, his fatal stroke receiving ?

ΑΓ. Wo's me again ! twice now have I been smitten.

C. 2. To me the deed appears perform'd with wailing of the king.

X. γ'. ἀλλὰ κοινωσαίμεθ' ἂν πῶς ἀσφαλῇ βουλευ-
ματα ; 1320

X. δ'. ἐγὼ μὲν ὑμῖν τὴν ἐμὴν γνώμην λέγω,
πρὸς δῶμα δεῦρ' ἀστοῖσι κηρύσσειν βοήν.

X. ε'. ἐμοὶ δ' ὅπως τάχιστα γ' ἐμπεσεῖν δοκεῖ,
καὶ πρᾶγμ' ἐλέγχειν ξὺν νεορρύτῳ ξίφει.

X. ς'. κἀγώ, τοιοῦτου γνώματος κοινωνῶνς ὦν, 1325
ψηφίζομαι τι δρᾶν· τὸ μὴ μέλλειν δ' ἀκμή.

X. ζ'. ὁρᾶν πάρεστι· φροιμιάζονται γὰρ ὧς

CH. 3. Auf! gemeinsam rathen laßt uns guten Rath der
Sicherheit.

CH. 4. Ich denn vor euch da spreche mein Gutachten aus:
Das Volk zum Haus' her fodern wir mit Hülfsge-
schrei.

CH. 5. Mir aber dünkt, urplötzlich stürzen wir hinein,
Und sehn die Unthat frisch bezeugt vom rothen
Schwert.

CH. 6. Auch ich, zu gleicher Meinung mich vereinigend,
Ich stimme: rasch gehandelt! Zum nicht zaudern
drängt's.

CH. 7. Wohl schauen gilt's hier; vorzuspielen pflegt ja so

C. 3. But should we not concert some plans which might to safety lead?

CH. 4. My judgment I pronounce, to summon hither
The succour of the townsmen to the palace.

CH. 5. And I, that we should with all speed rush in,
And by the reeking sword the outrage prove.

CH. 6. And I, so far acceding, give my voice
For action; no delay the crisis sanctions.

CH. 7. This seems full plain; for prelude they announce

τυραννίδος σημεῖα πράσσοντες πόλει.

X. *ή.* χρονίζομεν γάρ. οἱ δὲ τῆς μελλοῦς κλέος
πέδον πατοῦντες, οὐ καθεύδουσιν χέρι. 1330

X. *θ.* οὐκ οἶδα βουλῆς ἥστινος τυχῶν λέγω.
τοῦ δρῶντος ἐστι καὶ τὸ βουλευῆσαι πέρι.

X. *ι.* κάγῳ τοιοῦτός εἰμ', ἐπεὶ δυσμηχανῶ
λόγοισι τὸν θανόντ' ἀνιστάναι πάλιν.

X. *ια.* ἦ καὶ βίον τείνοντες ὧδ' ὑπέιξομεν 1335
δόμων καταισχυντῆρσι τοῖσδ' ἡγουμένοις ;

Der Herscherwillkühr, wer was unternimt im Staat.

CH. 8. Wir sind sa säumig; jenen, die zum nahen Ruhm
Das Feld beschreiten, schlummerlos ist ihre Hand.

CH. 9. Nicht weiß ich, welche Ratheswort' ich reden mag.
Wer handelt, der hat's auch in Rathgebung voraus.

CH. 10. Auch ich bin solches Sinnes; den schwer, mein' ich,
wird

Mit Worten dér vom Tode wieder aufgeweckt.

CH. 11. Was? um das Leben hinzuziehn, stehn wir so scheu
Vor jenen Palastschändern dort, den herrschenden?

As tyrant sway preparing for the city.

CH. 8. We linger, while they, trampling down the glory
Of slow resolve, no slumb'ring hand exhibit.

CH. 9. While thus I speak, my counsel's aim I know not.
Counsel is best exhibited in action.

CH. 10. And so speak I, since hard's the task, I ween,
By words to raise the dead to life again.

CH. 11. Shall we, ev'n life prolonging, crouch beneath
Rulers like these, our royal house's shame?

X. ιβ'. ἄλλ' οὐκ ἀνεκτόν, ἀλλὰ κατθανεῖν κρατεῖ·
 πεπαιτέρα γὰρ μοῖρα τῆς τυραννίδος.

X. ιγ'. ἥ γὰρ τεκμηρίοισιν ἐξ οἰμωγμάτων
 μαντευσόμεσθα τάνδρὸς ὥς ὀλωλότος ; 1340

X. ιδ'. σάφ' εἰδότας χρὴ τῶνδε μυθοῦσθαι πέρι.
 τὸ γὰρ τοπάζειν τοῦ σάφ' εἰδέναι δίχα.

X. ιε. ταύτην ἐπαινεῖν πάντοθεν πληθύνομαι,
 τρανῶς Ἀτρείδην εἰδέναι κυροῦνθ' ὅπως.

ΚΛ. πολλῶν πάροιθε καιρίως εἰρημένων, 1345
 τάναντί' εἶπεῖν οὐκ ἐπαισχυνθήσομαι.

CH. 12. Nein, unerträglich ; nein zum Tode gehn vielmehr !
 Denn milder solch Verhängnis, als Willkürgewalt.

CH. 13. Wie nun ? aus jenes Wehgeschreis Andeutungen
 Weissagen gleich wir, daß der Mann sei ausgeüßelt ?

CH. 14. Klar wissen muß man, ehe drob man reden darf.
 Mutmaßen ja ist klarem Wissen weit entfernt.

CH. 15. Dies gut zu heißen drängt mich allerseits ein Mehr :
 Daß wir genau sehn, wie mit Atreus Sohn es steht.

KL. Nach vielem neulich zeitgemäfs gesprochenem
 Das Gegentheil zu reden, nicht erröth' ich deßs.

CH. 12. Nay, it were past endurance : better 'tis
 To die, a fate than tyranny more mild.

CH. 13. Yet shall we on the evidence of these groans
 Hazard surmises of the hero's murder ?

CH. 14. We should, to speak of these, possess clear knowledge :
 Far different from clear knowledge is conjecture.

CH. 15. All reasons urge me to approve the same,
 Fully to be appriz'd how fares Atrides.

CL. Shame shall not bar my utt'rance, in reply
 To much that hath been urg'd the time befitting,
 Of thoughts adverse in import.—How, I ask,

πῶς γάρ τις, ἐχθροῖς ἐχθρὰ πορσύνων, φίλοις
 δοκοῦσιν εἶναι, πημονῆς ἀρκύστατ' ἂν
 φράξειεν, ὕψος κρεῖσσον ἐκπηδήματος ;
 ἐμοὶ δ' ἀγὼν ὃδ' οὐκ ἀφρόντιστος πάλαι 1350
 νίκης παλαιᾶς ἦλθε, σὺν χρόνῳ γε μὴν.
 ἔστηκα δ' ἐνθ' ἔπαισ' ἐπ' ἐξειργασμένοις.
 οὕτω δ' ἔπραξα, καὶ τὰδ' οὐκ ἀρνήσομαι,
 ὥς μήτε φεύγειν μήτ' ἀμύνεσθαι μόνον.
 ἄπειρον ἀμφίβληστρον, ὥσπερ ἰχθύων, 1355

Wie soll man Hassern Haß entgegnend, die als Freund'
 Erscheinen, sonst wol zum Verderb ein Jägersgarn
 Aufstellen, einen Zaun zu hoch dem Übersprung?
 Mir ist der längst nicht unvorherbedachte Kampf
 Des alten Grolls gekommen, spät zwar aber doch.
 Da steh' ich, wo Er sank ob ausgeübter That.
 Alsó vollzog ich's, was ich nicht ableugnen will,
 Dafs nicht zu fliehn, nicht abzuwehren war sein Loos.
 Endloses Fanggewebe, wie ein Fischernes,

Was one, for foes a store of ills providing
 Who borrow'd friendship's aspect, to enclose
 The net-ground of his vengeance, but with height
 Of toils all pow'r to overleap surpassing?
 But this fierce conflict, with much anxious thought
 Long since not unattended, of old feud
 Engender'd, hath in lapse of time arriv'd ;
 And where I struck I stood, the deed accomplish'd.
 So purpos'd too I did it—for disclaim
 The truth I shall not—as nor to allow
 Retreat from death, nor to its stroke resistance.
 A net, as though for fishes, drawn all round,

περιστιχίζω, πλοῦτον εἵματος κακόν.
 παίω δέ νιν δίς· κὰν δυοῖν οἰμώγμασι
 μεθῆκεν αὐτοῦ κῶλα· καὶ πεπτωκότι
 τρίτην ἐπενδίδωμι, τοῦ κατὰ χθονὸς 1859
 Αἴδου, νεκρῶν σωτήρος, εὐκταίαν χάριν.
 οὕτω τὸν αὐτοῦ θυμὸν ὀρμαίνει πεσών.
 κὰκφυσιῶν ὀξεῖαν αἵματος σφαγὴν
 βάλλει μ' ἐρεμνῇ ψακάδι φοινίας δρόσου
 χαίρουσαν οὐδὲν ἦσσαν, ἧ διοςδότῳ

Schling' ich umher ihm, reiches Prunkgewand des Leids.
 Dann schlag' ich zweimal, und in zwei Wehrungen
 Erschlaffen seine Glieder, und dem Liegenden
 Den dritten Schlag noch füg' ich zu, des Hades dort,
 Des Todtenbergers unterhalb, willkommne Gunst.
 Alsó entwürgt er seinen Geist im Niedersturz ;
 Und wie er rasches Todesblut aussprudelte,
 Traf er mit dunkeler Sprenge mich mordrothes Thaus,
 Mich frohe, traun nicht minder, als von Zeus Erguß

Close-textur'd, vest of fatal gorgeousness !
 I wrap around him : twice then do I smite,
 And with a groan twice utter'd down there sink
 Collaps'd his limbs ; and on him, as he fell,
 A third bestow I, to the' infernal Hades,
 Preserver of the shades, a votive boon.
 Then falling so, in his indignant spirit
 Fierce passion he conceives, and forth ejecting
 The blood from his death-wound, in agony,
 With the ensanguin'd stream's dark dew he strikes me
 Joying not less than in the moisture, boon

γάνει σπορητός, κάλυκος ἐν λοχεύμασιν.
 ὡς ὧδ' ἐχόντων, πρέσβος Ἀργείων τότε, 1866
 χαίροιτ' ἄν, εἰ χαίροιτ', ἐγὼ δ' ἐπεύχομαι.
 εἰ δ' ἦν πρεπόντων ὥστ' ἐπισπένδειν νεκρῷ,
 τάδ' ἄν δικαίως ἦν, ὑπερδίκως μὲν οὖν
 τοσῶνδε κρατῆρ' ἐν δόμοις κακῶν ὅδε 1870
 πλήσας ἀραίων, αὐτὸς ἐκπίνει μολών.

ΧΟ. θαυμάζομεν σου γλῶσσαν ὡς θρασύστομος,

Erglänzt ein Saatfeld, wann die Blüte Frucht gebiert.
 Bei solchem Ausgang, ihr des Volks Ehrwürdigste,
 Freut euch, wenn Freud' ihr fühlet; Ich frohlocke laut.
 Und wär's der Ordnung, Trank zu sprengen wem, der
 starb,

Hier würd' es recht sein. Ja mit vollem Recht fürwahr,
 Da so den Becher fluchgemischtes Wehs im Haus'
 Er vollgeschenkt hat, leert er selbst ihn heimgelangt.

CH. Wir staunen ob der frechen Zung' Unbändigkeit,

Of gracious Jove, the seed, when from its womb
 The germ forth issues. Seniors of the Argives!
 Rejoice ye may, affairs such aspect wearing,
 If joy best please you; mine it is to glory.
 Nay, if to pour libation on the dead
 Befitted the occasion, we might say
 With justice, He in sooth who to the brim
 Hath in this mansion fill'd the chalice up
 With woes accurs'd, is to its deepest draught
 With supreme justice doom'd on his return.

CH. We are astonish'd at thy words, so bold
 Of speech art thou, audacious in the terms

ἤτις τοιόνδ' ἐπ' ἀνδρὶ κομπάζεις λόγον.

ΚΛ. πειρᾶσθί μου γυναικὸς ὡς ἀφράδμονος·
 ἐγὼ δ' ἀτρέστῳ καρδίᾳ πρὸς εἰδότας 1375
 λέγω—σὺ δ' αἰνεῖν εἴτε με ψέγειν θέλεις,
 ὁμοιον—οὗτός ἐστιν Ἀγαμέμνων, ἐμὸς
 πόσις, νεκρὸς δέ, τῇσδε δεξιᾷς χερὸς
 ἔργον, δικαίας τέκτονος. τὰδ' ὧδ' ἔχει.

ΧΟ. τί κακόν, ὦ γύναι, στροφή.
 χθονοτρεφὲς ἐδανόν, ἧ ποτὸν 1381

Da solch ein Wort vom Manne hochmutsvoll du rühmst.

ΚΛ. Versucht mich immer als ein Weib voll Unbedacht,
 Dennoch mit unerschrocknem Mut zu Kundigen
 Red' ich, und ob du loben mich, ob tadeln willst,
 Gleichviel! da liegt er, Agamemnon mein Gemahl,
 Dem Tode nun durch diese rechte Hand gestreckt;
 Ein Werk der braven Meisterin. Also geschah's.

CH. Was für ein Gift, o Weib, Str.
 Ob von der Erd' eßbarem Wuchs, ob Trank

Thou ventest thus against thy royal consort.

CL. Ye deal with me as a weak-minded woman!
 Nay then, with spirit undismay'd I say it
 To you all conscious—praise me as you will,
 Or blame me, 'tis alike—there Agamemnon,
 My consort, lies, a corse, just retribution
 Achiev'd by this right hand. Ye see 'tis so.

CH. Lady, what pernicious herb Str.
 Earth-nurtur'd having tasted, or what stream

πασαμένα, ῥυτᾶς ἐξ ἀλδς ὄρμενον,
 τόδ' ἐπέθου θύος, δημοθρόους τ' ἀράς ;
 ἀπέδικες, ἀπέταμες·
 ἀπόπολις δ' ἔσει, 1385
 μῖσος ὄβριμον ἀστοῖς.

ΚΛ. νῦν μὲν δικάζεις ἐκ πόλεως φυγὴν ἐμοί,
 καὶ μῖσος ἀστῶν, δημόθρους τ' ἔχειν ἀράς,
 οὐδὲν τόδ' ἀνδρὶ τῷδ' ἐναντίον φέρων·
 δς οὐ προτιμῶν ὥσπερ εἰ βοτοῦ μόνον, 1390

Aus dem Gesümpf des Meers, hast du hinabge-
 schluckt,
 Dafs so in Wut du kamst, und in den Fluch des Volks?
 Schändetest du, mordetest du ;
 Flieh' aus der Stadt verbannt,
 Hafs und Greuel den Bürgern !

ΚΛ. Du nun erkennest ferne Stadtverbannung mir,
 Und Bürgerhafs zu tragen, und den Fluch des Volks,
 Dagegen gar nichts diesem Mann anschuldigend,
 Der sonder Anstand, gleich als würd' ein Lamm gewürgt,

Gushing from the liquid deep,
 Hast thou on the altar laid
 This incense, dooming thee to popular curse ?
 Thou hast cast him murder'd forth,
 Therefore shalt thou prove
 The exile's lorn estate,
 An outcast, and the citizens' fierce hate.

CL. Thou doom'st me now to exile from the city,
 To hatred of its sons, and popular curse
 To bear with me, nought of this kind denouncing
 Him who lies there against, who valuing not

μήλων φλεόντων εὐπόκοις νομεύμασιν,
 ἔθυσεν αὐτοῦ παῖδα, φιλτάτην ἐμοὶ
 ὦδ' ἔπ' ὀδὸν Θρηκίων ἀημάτων.
 οὐ τοῦτον ἐκ γῆς τῆσδε χρῆν σ' ἀνδρηλατεῖν,
 μiasμάτων ἄποιν' ; ἐπήκοος δ' ἐμῶν 1395
 ἔργων, δικαστῆς τραχὺς εἶ. λέγω δέ σοι
 τοιαῦτ' ἀπειλεῖν ὥς παρεσκευασμένης
 ἐκ τῶν ὁμοίων χειρὶ νικήσαντ', ἐμοῦ
 ἄρχειν· ἐὰν δὲ τοῦμπαλιν κράλινθ θεός, 1399

Da reichlich Wollvieh durch die Aun herwimmelte,
 Geopfert seine Tochter, mir die theurste Frucht
 Der Wehn, zur Hemmung rascher Stürm' aus Thrakia.
 Nicht den vom Land' hier wegzubannen ziemte dir,
 Zum Lohn des Greuels? aber hörst du meine That,
 Gleich bist ein strenger Richter du? Dir sag' ich denn
 Auf solche Drohung, daß ich vorbereitet bin,
 Du sollst, wenn gleich so deine Hand obsiegt, von mir
 Herr sein; doch wenn das Gegentheilyollführt ein Gott,

No more than though it were a lamb's, his flocks
 Crowding his walks fleece-nurturing, her life,
 Offer'd his child in sacrifice, dear fruit
 Of my maternal throes, to lull forsooth
 As by enohantment's strain the Thracian blasts.
 Shouldst not have cast him, as atonement making
 For such foul doings, from your bound'ries forth?
 Yet now, when acts of mine do reach your ears,
 Harsh judge I find thee. Hear me now address
 Such words as indicate a spirit prepar'd
 Threats grave as thine to utter, use thy pow'r,
 Conquest achiev'd, o'er me; but know, should heav'n

γνώσει διδασχθεὶς ὅψέ γ' οὖν τὸ σωφρονεῖν.

ΧΟ. μεγαλόμητις εἶ, ἀντιστρ.
περίφρονα δ' ἔλακες. ὥσπερ οὖν
φονολιβεῖ τύχα φρὴν ἐπιμαίνεται.
λίβος ἐπ' ὀμμάτων αἵματος ἐμπρέπει
ἀτίετον· ἔτι σε χρὴ 1405
στερομέναν φίλων
τύμμα-τύμματι τῖσαι.

Traun, spät gewizigt lernest du Besonnenheit.

CH. O wie das Herz dir schwillt ! Geg.
Troziges Sinns tönest du. Gleich wie, als
Triefender Mord gelang, raset der Geist in Grimm.
Doch o der Fleck des Bluts ober dem Aug', er fleckt
Nicht ungestraft ; nein, dir gebührt
Noch daß, der Freund' entblößt,
Schlag mit Schlage du büfsest..

Ordain the contrary, a lesson thou
Shalt learn, though late, of prudence from th' event.

CH. Great thy purpose seems to be, Ant
Expressions of high bearing thou hast utter'd ;
Frenzied as from deed of blood
Perform'd thy soul appears, the stain
Conspicuous on thy countenance of gore
Unaveng'd is seen : meet doom
Awaits thee yet, by friends
Abandon'd, helpless, lone,
This wound, with wound requited, to atone.

ΚΛ. καὶ τήνδ' ἀκούσεις ὀρκίων ἐμῶν θέμιν·
 μὰ τὴν τέλειον τῆς ἐμῆς παιδὸς Δίκην,
 Ἄτην, Ἑρινόν θ', αἷσι τόνδ' ἔσφαξ' ἐγώ,
 οὗ μοι φόβου μέλαθρον ἐλπὶς ἐμπατεῖν, 1410
 ἕως ἂν αἶθρη πῦρ ἐφ' ἐστίας ἐμῆς
 Αἴγισθος, ὡς τὸ πρόσθεν εὖ φρονῶν ἐμοί.
 οὗτος γὰρ ἡμῖν ἀσπίς οὐ σμικρὰ θράσους.
 κεῖται γυναικὸς τῆσδε λυμαντήριος, 1415
 Χρυσηΐδων μείλιγμα τῶν ὑπ' Ἴλιφ·

KL. Wohlan du hörst auch meines Schwurs Betheuerung:
 Bei Dike, die gerächt mein Kind, bei Ate's und
 Erinny's Obhut, denen ihn Ich schlachtete!
 Nicht hier in Graungemächer hoff' ich einzugehn,
 So lange Feuer noch entflammt auf meinem Heerd
 Ägisthos, wie bis jezo freundlich mir gesinnt.
 Der ist ein Schild uns, traun nicht klein, der Zuversicht.
 Da liegt er, dieses Weibes Ehrbesudeler,
 Sühnung der Chryseiden dort vor Ilios,

CL. And this my oath high-sanction'd hear from me.
 By Dike; who my child hath well aveng'd;
 By Ate, and Erinys, pow'rs to whom
 This victim I have offer'd, I dread not
 That e'er within the vestibule of fear
 I shall impress my footsteps, whilst Ægisthus
 Kindles the flame upon my hearth, preserving
 As heretofore, his kind affection tow'rd me.
 For he our shield is confidence inspiring,
 No mean defence. Who wrong'd me prostrate lies,
 The honied gallant of the fair Chryseids

ἥ τ' αἰχμάλωτος ἦδε καὶ τερασκόπος,
καὶ κοινόλεκτρος τοῦδε, θεσφατηλόγος
πιστὴ ξύνευνος, ναυτίλων δὲ σελμάτων
ἱστοτρίβης. ἄτιμα δ' οὐκ ἐπραξάτην. 1420
ὁ μὲν γὰρ οὕτως· ἡ δέ τοι, κέκνου δίκην,
τὸν ὕστατον μέλψασα θανάσιμον γόον,
κεῖται φιλήτωρ τοῦδ', ἐμοὶ δ' ἐπήγαγεν
εὐνῆς παροψώνημα τῆς ἐμῆς χλιδῆς.

HM. *φεῦ, τίς ἂν ἐν τάχει, μὴ περιώδυνος, στρ.ά.*

Und sie, die speergefangne Zeichenschauerin
Und Bettgenossin jenem, die weissagende
Getreue Gattin, die des Schiffes Plankenbord
Mit ihm getheilt. Strafflos jedoch nicht thaten sie's!
So liegt ja Er; und jene, die nach Schwanenart
Zum letztenmal anstimmte Todesklage-ton,
Liegt, sein gesellt Herzziebchen; aber mir gewährt
Ihr Ruhn ein leckres Beigericht zum Wonneschmaus.

HA. Ach, daß in Eil' anjezt,

Str. ι.

'Neath Ilium: she likewise, his captive slave,
And portent-spier, she who shar'd his bed,
The harbinger of presages divine,
His trusty paramour, his partner in
The mariner's toils. Yet not unpunish'd these
Their crimes have pass'd— for mark his state—while she,
Who swan-like hath her last, her dying note,
Attun'd, his lov'd one, there lies low, a zest
To th' exquisite banquet of my couch imparting.

SE. Ah! would some fate approach'd, nor pain acute *Str. ι.*

μηδὲ δεμνιοτήρης,

1426

μόλοι τὸν αἰεὶ φέρουσ' ἐν ἡμῖν

μοῖρ' ἀτέλευτον ὕπνον, δαμέντος

φύλακος εὐμνεστάτου,

καὶ πολλὰ τλαντὸς γυναικὸς δῖαι ; 1430

πρὸς γυναικὸς δ' ἀπέφθισεν βίον.

ΧΟ. ἰώ, παράνους Ἑλένα, στρ. β'.

μία τὰς πολλάς, τὰς πάνυ πολλὰς

Nicht mit zu daurendem Schmerz und Lager des

Sichthums,

Die Mōra herschreit', und uns auf ewig

Bring' unerwecklichen Schlaf, da geistlos

Lieget der Hort, so mildgesinnt, der

Vieles Leid überstand Weibeshalb,

Und vom Weib' ausgetilgt entschwand.

CH. ἰό !

Str. II.

Absinnige Helena du, Ein Weib

So viel, gar viel,

Engend'ring, nor in the sick bed

Dooming to linger, which full soon

Might consign us to the sleep

Ever-during, without end,

Our most benevolent guardian thus laid low,

He who for woman's sake much wo

Hath suffer'd, now by woman's wrath

Prostrate lies in death.

CH. Alas, infatuate Helen !

Str. II.

Who Ilium's walls beneath

Hast by your single act

ψυχὰς ὀλέσας' ὑπὸ Τροίᾳ.

HM. νῦν δὲ τελείαν στρ. γ'.
 πολύμναστον ἀπηνθίσω 1436
 δι' αἵμ' ἄνικτον,
 ἥτις ἦν τότ' ἐν δόμοις
 ἔρις ἐρίδματος, ἀνδρὸς οἰζύς.

KL. μηδὲν θανάτου μοῖραν ἐπέυχου, στρ. δ'.
 τοῖσδε βαρυνθείς 1441
 μηδ' εἰς Ἑλένην κότον ἐκτρέψῃς,

Hast Seelen verderbt du vor Troja!

HA. Die erhabenste jezt, die im Ruhm blüht, *Str. III.*
 Entpfücktest du für alte Blutschuld!
 Ha, wie war im Hause dann
 Hader, wie starkzwängend Leid des Manns da!

KL. Nicht wolle des Tod's Schicksal dir erflehn,
 Durch solches gebeugt;
 Noch auf Helena wende den Grimm, als sei

To many, many lives destruction caus'd.

SE. And now a flow'r's life in full beauty blooming, *Str. III.*
 Much cherish'd, thou hast marr'd.
 All for the indelible stain
 Of blood—so fiercely then
 Rag'd discord in the house
 With might o'erpowering, bane of men.

CL. Pray not thy portion death to be, *Str. IV.*
 By present ills oppress'd;
 Nor vent on Helen your fiercest ire,

ὥς ἀνδρὸς ἑτέρῳ, ὥς μία πολλῶν
 ἀνδρῶν ψυχὰς Δαναῶν ὀλέσας,
 ἀξύστατον ἄλγος ἔπραξεν. 1445

HM. δαῖμον, ὃς ἐμπίτνεις δώμασι καὶ διφυ- ἀντ.ά.
 εἴσι Τανταλίδαισιν,
 κράτος τ' ἰσόψυχον ἐκ γυναικῶν
 καρδιόδηκτον ἐμοὶ κρατύνεις.
 ἐπὶ δὲ σώματος, δίκαν 1450
 μοὶ κόρακος ἐχθροῦ, σταθεῖς ἐκνόμως

Volsmörderin sie, als hab', Ein Weib,
 Viel Seelen vom Danaervolk sie verderbt,
 Und äußersten Jammer bereitet.

HA. Dämon, wie schwer ins Haus Geg. 1.
 Stürzest du ein zu dem doppeln Tantalos-Abstamm,
 Und regst von zwei Weibern gleichbeseelte
 Heftigkeit auf, die das Herz mir annagt!
 Ihm auf gestreckten Leib, ein grauser
 Leichenrab', hingestellt sonder Fug,

As bane of heroes, as singly the cause
 Of havoc throughout the Grecian host,
 Of bitterest grief the source.

SE. Demon! who so tramplest on the house, Ant. 1.
 And both Tantalidæ, thou hast
 Might achiev'd by women's means
 Equal spirit exhibiting,
 Piercing me to the' inmost soul.
 He o'er the corse, like odious raven, standing,
 Laws and usages contemning,

ὕμνον ὕμνεῖν ἐπεύχεται * *

XO. * * * * *

* * * * *

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ἀντ. β'.

HM. * * *

* * * *

* * *

* * * *

ἀντ. γ'.

Tönst du laut Jubelton mit Stolz!

CH. • • • • •

• • • • •

• • • • •

• • • • •

Geg. II.

HA. • • •

• • • •

• • • •

* * * *

Geg. III.

His hymn of joy triumphantly
Boasts that he will raise.

CH. * * * * *

* * * * *

* * * * *

* * * * *

Ant. II.

SE. * * *

* * * *

* * *

* * * *

Ant. III.

* * * * *

ΚΛ. νῦν δ' ὄρθωσας στόματος γνώμην, ἀντ. δ.
τὸν τριπάχυιον

δαίμονα γέννας τῆσδε κικλήσκων· 1455
ἐκ τοῦ γὰρ ἔρωσ αἱματόλοιχος
νείρῃ τρέφεται· πρὶν καταλῆξαι
τὸ παλαιὸν ἄχος, νέος ἴχωρ.

ΗΜ. ἦ μέγαν οἴκοις τοῖσδε στρ. έ.
δαίμονα καὶ βαρύμηνιν αἰνεῖς, 1460

* * * * *

ΚΛ. Nun sprach dein Mund wahrhaftigen Sinn, *Geg. IV.*

Da den Urunhold,
Ihn, des Geschlechts Dämon, du anriefst,
Durch den ja erwächst blutleckende Gier
Aus dem Inneren auf; kaum stockte das Blut
Des gealteten Wehs, und es trieft neu.

ΗΑ. Groß in dem Haus' alhier, traun, *Str. v.*
Ist, den du rufst, der erbofste Dämon.

* * * * *

CL. Now correcter sentiments *Ant. IV.*

Thou hast express'd, invoking
The giant-demon of this race.
For by him is the passion which thirsts for blood
Matur'd in the soul; the stream flows afresh
Ere the old pang's allay'd.

SE. A demon truly pow'rful and relentless *Str. v.*
As inmate in this household thou addressest;

φεῦ, φεῦ, κακὸν αἶνον ἀτη-
ρᾶς τύχας ἀκορέστου.

ἰώ, ἰή, διαὶ Διὸς

παναιτίου, πανεργέτα·

τί γάρ βροτοῖς ἄνευ Διὸς

1465

τελεῖται ; τί τῶνδ'

οὐ θεόκραντόν ἐστιν ;

ΧΟ. ἰώ, ἰώ.

στρ. ε'.

Oh schrecklicher Ruf des Fluchschicksals,

Das tobt unersättlich.

O weh, ió ! durch Rath des Zeus,

Der alles fügt, der alles schafft !

Was hat der Mensch, das ohne Zeus vollbracht
wird ?

Was trifft Uns ungewirkt von Göttern ?

CH. Ió ! ió !

Str. vi.

Fatal address, alas ! alas !

Which guilt commemorates

Entailing wo, insatiate,

By Jove—grief, grief is mine—ordain'd,

Cause of all, of all the source.

For independently of Jove, what course

Tow'rds their full maturity

Can mortal plans assume ?

To which amongst them is not giv'n

Its impulse and its end by heav'n ?

CH. Wo ! wo !

Str. vi.

βασιλεῦ, βασιλεῦ, πῶς σε δακρύσω ;
 φρενὸς ἐκ φιλίας τί ποτ' εἶπω ; 1470
 κεῖσαι δ' ἀράχνης ἐν ὑφάσματι τῷδ'
 ἀσεβεῖ θανάτῳ βίον ἐκπνέων.

HM. ὦ μοι, μοί, κοίταν τάνδ' ἀνελεύθερον, στρ. ζ'.
 δολίῳ μὲν δαμῆς
 ἐκ χερὸς ἀμφιτόμῳ βελέμνῳ. 1475

ΚΛ. ἀνχεῖς εἶναι τόδε τοῦργον ἐμόν. στρ. η'.

Fürst, herlicher Fürst, wie wein' ich um dich ?
 Aus liebender Seele was sag' ich ?
 Du liegst in der Spinn' Umgarungen da,
 Durch freveln Mord ausathmend den Geist.

HA. Weh, weh mir ! Solch Ruhbett Str. VII.
 Nicht des Edlen werth !
 Es bezwang dich Truggewalt
 Mit zweischneidiger Wehr der Mordhand !

KL. Laut rufst du, es sei dies Werk hier mein ; Str. VIII.

How, royal liege, shall I mourn thy fate ?
 What utter with heart which held thee dear ?
 As in spider's web entangled here,
 Thou liest, in death unholy expiring.

SE. Ah, wo is me ! for this unseemly couch Str. VII.
 Whereon thou art reelin'd,
 Subdued by murderous deceit,
 The two-edg'd weapon wielded by the hand.

CL. This you pronounce to be my act, Str. VIII.

μη δ' ἐπιλεχθῆς

* * * * *

'Αγαμεμνονίαν εἶναι μ' ἄλοχον.
φανταζόμενος δὲ γυναικὶ νεκροῦ
τοῦδ', ὁ παλαιὸς δριμύς ἀλάστωρ 1480
'Ατρεῶς, χαλεποῦ θοινατῆρος,
τόνδ' ἀπέτισεν, * * * * *
τέλεον νεαροῖς ἐπιθύσας.

HM. ὥς μὲν ἀναίτιος εἶ σὺ *ἀντ. ε.*

Nicht sage dazu,

* * * * *

Die Vermählete sei Agamemmons ich.
An Gestalt nur gleich des Gestorbenen Weib',
Hat sein altgrimmiger Strafdämon,
Weil Atreus bot den entsetzlichen Schmaus,
Ihm Rache gezahlt,
Und den Mann für die Knaben geopfert.

HA. Daß du der Schuld nicht Theil hast *Geg. v.*

But the charge forbear

* * * * *

That the Agamemnonian spouse am I.
Nay rather, in phantom form appearing
To the consort of him who in death lies there,
The ancient demon, savage in spirit,
Of Atreus, banqueter abhor'd,
Hath to the infant sacrifice,
Vengeance exacting, added this
An offering fullgrown.

SE. That thou art guiltless of this murd'rous deed *Ant. v.*

τοῦδε φόνου τίς μαρτυρήσων ; 1485
 πῶς ; πῶς ; πατρόθεν δὲ συλλή-
 πτωρ γένοιτ' ἂν ἀλάστωρ.
 βιάζεται δ' ὁμοσπόροις
 ἐπιβροῶσιν αἱμάτων
 μέλεος Ἄρης· ὅποι δὲ καὶ 1490
 προβαίνων πάχναν
 κουροβόρῳ παρέξει.

XO. ἰώ, ἰώ, ἀντ. ε'.

Hier an dem Mord, o wer stellt ein Zeugnis?
 Wo? wo? Ja vom Vater her Beistand
 War etwa der Dämon.
 Gewaltig ja wird fortgedrängt
 Durch anverwandten Bluterguß
 Der dunkle Ares, bis dereinst im Fortgehn
 Den Kindfresser mit Graun er anstarrt.

CH. Ιό, ιό! Geg. VI.

Who will, as voucher in thy cause, appear?
 How urge his plea? The evil spirit
 Attendant on thy sire,
 Thy accomplice might have been:
 But baleful Ares is impell'd
 By shedding of fraternal blood;
 And to what point soe'er his steps advance,
 He will the tide congeal'd of gore
 There to him present
 Whose festal table was supplied
 By the accurs'd infanticide.

CH. Wo! wo! Ant. VI.

βασιλεῦ, βασιλεῦ, πῶς σε δακρύσω ;
 φρενὸς ἐκ φιλίας τί ποτ' εἶπω ; 1495
 κεῖσαι δ' ἀράχνης ἐν ὑφάσματι τῷδ'
 ἄσβεστ' ἰθὺς θανάτῳ βίον ἐκπνέων.

HM. ὦ μοι, μοί, κοίταν τάνδ' ἀνελεύθερον, ἀντ.ζ'.
 δολίῳ μὲν δαμῆς
 ἀμφιτόμῳ βελέμνῳ. 1500

KL. οὐκ ἀνελεύθερον οἶμαι θάνατον ἀντ. η'.

Fürst, herlicher Fürst, wie wein' ich um dich ?
 Aus liebender Seele was sag' ich ?
 Du liegst in der Spinn' Umgarnungen da,
 Durch freveln Mord ausathmend den Geist.

HA. Weh, weh mir ! Solch Ruhbett, Geg. VII.
 Nicht des Edlen werth !
 Es bezwang dich Truggewalt
 Mit zweischneidiger Wehr der Mordhand !

KL. Nicht unwerth, mein'ich, des Edelen doch, Geg. VIII.

How royal liege, shall I mourn thy fate ?
 What utter with heart which held thee dear ?
 As in spider's web entangled here
 Thou liest, in death unholy expiring.

SE. Ah, wo is me ! for this unseemly couch Ant. VII.
 Whereon thou art reclin'd,
 Subdued by murderous deceit,
 The two-edg'd weapon wielded by the hand.

CL. No unseemly death, I ween ; Ant. VIII.

τῷδε γενέσθαι.

οὐδὲ γὰρ οὗτος δοῦλιον ἄτην
οἴκοισιν ἔθηκ', ἀλλ' ἐμὸν ἐκ τοῦδ'
ἔρνος ἀερθέν, ὃ τὴν πολυκλαύτην 1505
'Ιφιγένειαν ἀνάξια δράσας,
ἄξια πάσχων, μὴδὲν ἐν Αἴδου
μεγαλαυχεῖτω, ξιφοδηλήτῳ
θανάτῳ τίσας ἅπερ ἤρξεν.

HM. ἀμχανῶ, φροντίδων στέρηθεις, στρ. θ'.

Kam jenem der Tod.

Denn hat nicht Er heimliches Unheil
In die Wohnung geführt? Ja, meinem von ihm
Aufspriessendem Kind' Ifigeneia,
O die Arm'! unwürdiges that er;
Defs würdig belohnt, auch im Hadesbezirk
Nicht prahl' er einher, da des Schwerts Einhieb
Mit dem Tod' ihm gezahlt, was er misthat.

HA. In Zweifelmuth schwank' ich irr und rathlos, Str. IX.

Hath his portion been :

It hath not sure within these gates
Ate, dire handmaid, introduc'd,
But He, who my scion unworthily wrong'd,
Iphigenia, the deeply-deplor'd,
His offspring. Marr'd as he deserves,
Let him not boast vaingloriously
In Hades, the crimes he hath thus essay'd
Atoning by the sword.

SE. Of reflection's pow'r depriv'd,

Str. IX.

εὐπάλαμον μέριμναν

1511

ἔπα τράπωμαι, τιτνόντος οἴκου.

δέδοικα δ' ὄμβρου κτύπον δομοσφαλῇ

τὸν αἵματηρόν· ψεκᾶς δὲ λήγει.

δίκην δ' ἐπ' ἄλλο πρᾶγμα θηγάνει βλάβης

πρὸς ἄλλαις θηγάναισι Μοῖρα. 1516

ΧΟ. ἰώ, γᾶ, γᾶ,

στρ. ι.

εἴθ' ἔμ' ἐδέξω, πρὶν τόνδ' ἐσιδεῖν

ἀργυροτόχου

Welcherlei Wegs die Sorgfalt

Ich wend' erfindsam, da ein das Haus stürzt.

Mich schreckt des Plazregens hauserschütterndes

Gekrach mit Blutguß; denn ausgetropft hat's.

Ihr Racheschwert zu andern Graunthaten wezt

An anderm Weggestein die Möra.

CH. I6, Erd' Erd'!

Str. x.

Oh bargest du mich, eh jenen ich sah

In dem silbernen Raum

Whither my versatile thought to turn

I know not, while impends

This house's ruin. Much I fear,

Urging it to its fall the tempest's roar,

Blood-streaming, for no more

In dew-drops it descends: but Fate

On other whetstones vengeful retribution

Sharpens for another crime.

CH. Earth! earth!

Str. x.

Would, ere I saw him tenanting,

As now, the lowly bed

Of the bath silver-wrought, my form instead

δροίτας κατέχοντα χαμεύναν. 1520
 τίς ὁ θάψων νιν, τίς ὁ θρηνήσων ;
 ἢ σὺν τὰδ' ἔρξαι
 τλήσει, κτείνας' ἄνδρα τὸν αὐτῆς,
 ἀποκωκῦσαι ψυχὴν, ἄχαρι
 χάρι' ἀντ' ἔργων 1525
 μεγάλων ἀδίκως ἐπικραῖναι ;
 HM. τίς δ' ἐπιτύμβιον αἶνον ἐπ' ἀνδρὶ θείῳ στρ. κ.
 ξὺν δακρύοις ἰάπτων

Des Geschirrs an der Erde gelagert !
 Wer begräbt ihn nun ? wer bewehklagt ihn ?
 Ha ! solches zu thun
 Wagst du, die erschlug den Gemahl dein selbst ?
 Du wagst um den Geist Wehklag', und frech
 Ungünstige Gunst
 Für des Ruhms Hochthat zu erwiedern ?
 HA. Wér denn am Grabe des göttlichen Mannes Str. XI.
 Schwingt hoch mit Thränengufs ein Loblied,

Thou hadst receiv'd.
 Who to inter him, who to mourn
 Appears ? Wilt thou,
 Murderer of thy lord, the task
 Adventure, his ravish'd life to bewail,
 Ungracious office performing for deeds
 Of deep atrocity—
 Thou of all claim depriv'd ?
 SE. Who o'er the godlike man the funeral hymn Str. XI.
 Chanting with tears,

ἀληθείᾳ φρενῶν πονήσει ;

ΚΛ. οὐ σὲ προσήκει τὸ μέλημα λέγειν στρ. λ'.
τοῦτο· πρὸς ἡμῶν 1531

κάππεσε, κάτθανε, καὶ καταθάψομεν,
οὐχ ὑπὸ κλαυθμῶν τῶν ἐξ οἴκων,

* * * * *
* * * * *

ἀλλ' Ἴφιγένειά νιν ἀσπασίως
θυγατήρ, ὥς χρή, 1535

Von Wahrheitstrieb das Herz begeistert ?

ΚΛ. Nicht dir steht an, die Besorgung deß Str. XII.
Zu erwähnen ; durch uns hinsank er, und starb,
Auch bestatten wir ihn,
Nicht mit der Wehklag' aus den Wohnungen hier ;

* * * * *
* * * * *

Doch Ifigeneia, mit freudigem Sinn,
Wie der Tochter geziert,

With soul deep-touch'd appears
The sad task to perform ?

CL. Thee becomes it not to chant Str. XII.
This funeral melody :

By us he fell, by us he died,
We will his burial rites provide,
But not with the household's plaints attended—

* * * * *
* * * * *

Nay, fondly shall Iphigenia his child

πατέρ' ἀντιάσασα πρὸς ὠκύπορον
 πόρθμενμ' ἀχέων,
 περὶ χεῖρε βαλοῦσα φιλήσει.

HM. ὄνειδος ἤκει τόδ' ἀντ' ὀνειδούς· ἀντ. θ'.
 δόσμαχα δ' ἔστι κρῖναι. 1540
 φέρει φέροντ', ἐκτίνει δ' ὁ καίνων.
 μῖμνει δὲ μίμνοντος ἐν χρόνῳ Διὸς,
 παθεῖν τὸν ἔρξαντα· θέσμιον γὰρ

Sie begegnet dem Vater am reißenden Strom,
 Dafs Furt Weh haltt,
 Und empfängt ihn mit Kufs und Umarmung.

HA. Beschimpfung folgt hier anstatt Beschimpf-
 ung. Geg. IX.

Schwer ist erkämpft der Ausgang.
 Den Raffer raft's fort, es büßt der Mörder.
 So bleibt's, dieweil bleibt der Ewigwalter Zeus:
 Dafs fühlt, wer ausübte. Solch Gesez gilt.

As 'tis fitting, her sire receiving
 By the swiftly-gliding stream,
 Waster of griefs, kind welcome give
 Enfolding him in her arms.

SE. Comes this taunt for deed of shame Ant. IX.
 Retributive: hard task it is
 Judgment to form. The slayer
 Bears off the ravisher in his turn,
 But undergoes the forfeit. In due time
 Suffering awaits his crime,
 Though Jove may linger; for who may

τίς ἀνγονὰν ἀραῖον ἐκβάλαι δόμων ;
κεκóλληται γένος πρὸς ἄτα. 1545

[XO. ἰώ, γᾶ, γᾶ, ἀντ. ἰ.
εἴθ' ἔμ' ἐδέξω, πρὶν τόνδ' ἐσιδεῖν
ἀργυροτοίχου

δροίτας κατέχοντα χαμεύναν.
τίς ὁ θάψων νιν, τίς ὁ θρηνήσων ; 1550
ἦ σὺ τὰδ' ἔρξαι
τλήσει, κτεῖνας' ἄνδρα τὸν αὐτῆς,

Wer hat den Mord wol leicht vom Haus' ausge-
bannt ?

Er klebt leimfest dem Stammverband' an.

[CH. Ἰό, Erd', Erd' ! Geg. x.
Oh bargest du mich, eh jenen ich sah
In dem silbernem Raum
Des Geschirrs an der Erde gelagert !
Wer begräbt ihn nun ? wer bewehklagt ihn ?
Ha ! solches zu thun
Wagst du, die erschlug den Gemahl dein selbst ?

The race heav'n-sanction'd, imprecated, banish
This house, its inmates ruin-link'd ?

[CH. Earth ! earth ! Ant. x.
Would, ere I saw him tenanting,
As now, the lowly bed
Of the bath silver-wrought, my form instead
Thou hadst receiv'd.
Who to inter him, who to mourn
Appears ? Wilt thou,
Murderer of thy lord, the task

ἀποκωκῦσαι ψυχὴν, ἄχαριν
 χάριν ἀντ' ἔργων ἐπικραῖναι ;

HM. τίς δ' ἐπιτύμβιον αἶνον ἐπ' ἀνδρὶ θείῳ ἀντ. κ'.
 ξὺν δακρύοις ἰάπτων 1556
 ἀληθείᾳ φρενῶν πονήσει ;]

KL. εἰς τόνδ' ἐνέβης ξὺν ἀληθείᾳ ἀντ. λ'.
 χρησμόν· ἐγὼ δ' οὖν
 ἐθέλω, δαίμονι τῷ Πλεισθενιδᾷν 1560

Du wagst um den Geist Wehklag', und frech
 Ungünstige Gunst
 Für des Ruhms Hochthat zu erwiedern ?

HA. Wér denn am Grabe des göttlichen Mannes *Geg. XI.*
 Schwingt hoch mit Thränengufs ein Loblied,
 Von Wahrheitstrieb das Herz begeistert ?]

KL. Ein traf er auf dén wahrhaft, des Geschicks *Geg. XII.*
 Ausspruch. Ich nun
 Will, sei es dem Dämon des Pleisthenesstamms

Adventure, his ravish'd life to bewail,
 Ungracious office performing for deeds
 Of deep atrocity—
 Thou, of all claim depriv'd ?

SE. Who o'er the godlike man the funeral hymn *Ant. XI.*
 Chanting with tears,
 With soul deep-touch'd appears
 The sad task to perform ?]

CL. With truth to this oracular strain *Ant. XII.*
 Utterance hast thou giv'n.
 My wish it is now, to the démon power
 Which haunts the devoted Plisthenidæ

ὄρκους θεμένη, τάδε μὲν στέργειν,
 δύστιλητά περ' ὄνθ'· ὁ δὲ λοιπόν, ἰόντ'
 ἐκ τῶνδε δόμων ἄλλην γενεὰν
 τρίβειν θανάτοις αὐθένταισιν.

κτεάνων τε μέρος

1565

βαιὸν ἐχούσῃ πᾶν ἀπόχρη μοι,
 κάλληλοφόνους
 μανίας μελάθρων ἀφελούσῃ.

Hochheilig gelobt, gern dulden alhier,
 Schwerlastendes auch ; nur mög' er fortan
 Weggehn aus dem Haus', und ein andres Geschlecht
 Aufreiben durch Mord' himmordender Hand,
 Der Besizungen sei nur ein mäfsiges Theil,
 Mir alles genug, wenn des Wechselgemords
 Wahnsinn aus dem Haus' ich hinweghob.

Pledging myself by vows, to bear,
 How hard the task soe'er,
 These taunts with equanimity :
 Also that he for all future time
 Ceasing to dwell this roof beneath,
 May seek some other race to doom
 To mutually inflicted death.

Contented too shall be
 My mind, how moderate soe'er
 May prove of fortune's gifts my share,
 Provided I may from the palace exclude
 The frenzied passion which each inspires
 To thirst for the other's blood.

ΑΙΓΙΣΘΟΣ.

ὦ φέγγος εὐφρον ἡμέρας δικηφόρον·
 φαίην ἂν ἤδη νῦν βροτῶν τιμάορους 1570
 θεοὺς ἄνωθεν γῆς ἐποπτεύειν ἄγῃ,
 ἰδὼν ὑφαντοῖς ἐν πέπλοις Ἑρινύων
 τὸν ἄνδρα τόνδε κείμενον φιλῶς ἐμοί,
 χειρὸς πατρώας ἐκτινύοντα μηχανάς. 1574
 Ἄτρεὺς γὰρ ἄρχων τῇσδε γῆς, τούτου πατήρ,
 πατέρα Θυέστην τὸν ἐμόν, ὥς τορῶς φράσαι,

ÆGISTHOS.

O heit'rer Lichtglanz dieses Tags, dér Rache trug!
 Wohl sag' ich jeto, daßs der Menschen Züchtiger,
 Die Götter, hochher Missethat der Erde schaun,
 Nun ich im Leibrock, dén gewebt Erinnyen,
 Gesehn denn Mann daliegen, ha zur Wonne mir,
 Der, was des Vaters Hand gefrevelt, abgebüfst.
 Denn dieser Land' Obwalter Atreus, Vater des,
 Hat meinen Vater Thyestes, daßs ihr's klar vernehmt,

ÆGISTHUS.

O light auspicious of a day which brings
 Just retribution ! That the gods above
 This earth look down with vengeful purpose on
 The crimes of mortals now shall I affirm,
 Seeing—dear sight !—wrapp'd round with textur'd woof
 Of the Erinyes, him lying there,
 Paying the forfeit of his sire's misdeeds.
 For Atreus, ruler of this land, his sire,
 Drove, in plain terms to tell it, mine, Thyestes,

αὐτοῦ τ' ἀδελφόν, ἀμφίλεκτος ὦν κρᾶται,
 ἠνδρηλάτησεν ἐκ πόλεώς τε καὶ δόμων.
 καὶ προστρῶπαις ἐστίας μολὼν πάλιν 1579
 τλήμων θυίστης, μοῖραν εὖρετ' ἀσφαλῆ,
 τὸ μὴ θανῶν πατρῶον αἰμάξαι πέδον
 αὐτός· ξένια δὲ τοῦδε δύσθεος πατὴρ
 Ἀτρεΐς, προθύμως μᾶλλον ἢ φίλως, πατρὶ
 τῷ μῶ, κρεουργὸν ἡμᾶρ εὐθύμως ἄγειν
 δοκῶν, παρέσχε δαῖτα παιδείων κρεῶν. 1585

Den eignen Bruder, hadernd um die Gewalt des Reichs,
 Hinausgestoßen fern aus Stadt und Wohnungen.
 Als heimgekehrt dann Schutz er sucht' am Hausaltar
 Der jammervolle Thyestes, fand er Sicherheit,
 Daß nicht gemordet Vatergrund er röthete,
 Selbst dort. Ja Gastehr', eifrig mehr denn liebevoll,
 Bot des verruchter Vater Atreus meinem dar,
 Mit Freudenopfern solchen Tag verherlichend
 Zum Schein, und Festschmaus tischt' er auf von Kinder-
 fleisch ;

His brother too, the pow'r supreme contesting,
 Forth from this city and his home. He, suppliant
 At the hearth's shrine, when hitherwards returning,
 The wrong'd Thyestes, so far safety found
 As not to stain with his own blood the floor
 Paternal, dying : but His impious sire,
 Atreus, with zeal superior to his love,
 The day as festal to observe appearing
 With friendly spirit, as guest-gifts placed before
 My sire a banquet of his children's flesh.

τὰ μὲν ποδῆρη καὶ χερῶν ἄκρους κτένας
 ἔθρυπτ' ἄνωθεν ἀνδρακὰς καθήμενος.
 ἄσσημα δ' αὐτῶν αὐτίκ' ἀγνοίᾳ λαβῶν,
 ἔσθει βορὰν ἄστων, ὥς ὀρᾷς, γένει.
 κᾶπειτ' ἐπιγνοὺς ἔργον οὐ καταίσιον, 1590
 ᾗμωξεν, ἀμπίπτει δ' ἀπὸ σφαγῆς ἐμῶν
 μόρον δ' ἄφερτον Πελοπίδαις ἐπεύχεται,
 λάκτισμα δείπνου ξυνδίκως τιθεὶς ἀρᾷ,

Doch erst die Plattfüßs' und der Händ' Auszackungen
 Verbarg er abwärts, einem Kästlein eingelegt.
 Sofort zum unkennbaren langt er unbewußt,
 Und schlingt den Fraß, Unsegen, wie du schaust, dem
 Stamm.

Drauf, als er wahrnahm seiner That Ruchlosigkeit,
 Wehklagt' er; dann hinfallend würgt er aus den Mord,
 Und ruft auf Pelops Kinder schweres Leid herab,
 Dem entweihten Gasttisch fluchend vollgerechten Fluch,

He sev'rally the feet-ends lopp'd, and those
 Above, the hands' extremities, comb-like,
 Seated. Then he unconsciously accepting
 Their parts forthwith which bore no obvious mark,
 Regales himself on food, which, as you see,
 Hath prov'd the cause of ruin to the race.
 And then, on recognition of the deed
 Abominable, with deep groan recoils
 Vomiting from the murd'rous revelry,
 And imprecates on the Pelopidæ
 Wo passing all endurance, curse-devoting,
 As justice sanction'd, the abhorr'd repast,

οὕτως ὀλέσθαι πᾶν τὸ Πλεισθένους γένος.
 ἐκ τῶνδ' ἐσσι πεσόντα τόνδ' ἰδεῖν πάρα. 1595
 καὶ γὰρ δίκαιος τοῦδε τοῦ φόνου ῥαφεύς·
 τρίτον γὰρ ὄντα μ' ἐπὶ δέκ' ἀθλίῳ πατρὶ
 ξυνεξελαύνει τυτθὸν ὄντ' ἐν σπαργάνοις.
 τραφέντα δ' αὖθις ἡ Δίκη κατήγαγε.
 καὶ τοῦδε τάνδρ' ἠψάμην θυραῖος ὢν, 1600
 πᾶσαν ξυνάψας μηχανὴν δυσβουλίας.
 οὕτω καλὸν δὴ καὶ τὸ κατθανεῖν ἐμοί,

Dafs so verderbe ganz der Stamm des Pleisthenes.
 Deswegen magst Du den gestreckt dort liegen sehn;
 Und Ich, mit Fug, bin dieses Mords Anzetteler.
 Denn mich den dritten, nach den zween Unglücklichen,
 Vertrieb er samt dem Vater, als ein Windelkind.
 Doch als Erwachsener ward ich von Dike heimgeführt.
 Und diesem Manne stellt' ich schon ausheimisch nach,
 Da ganz die Anlag' ich entwarf des schlimmen Trugs.
 So dünket herlich gleich hinwegzusterben mir,

That so should all the race of Plisthenes
 To ruin be consign'd. Such are th' events
 Wherefore that form thou seest prostrate laid;
 And I am the just agent in the slaughter.
 For me, with my ill-fated sire, he dooms
 To outcast state, a thirteenth child, as yet
 An infant, in babe's garments yet attir'd.
 But Justice bath, my manly growth attain'd,
 Guided me back; and exil'd as I was,
 My pow'r hath reach'd this man, the whole contexture
 Of plans which work'd his ruin being mine.
 So now 'twere honour for me ev'n to die,

ιδόντα τοῦτον τῆς Δίκης ἐν ἔρκεσιν.

ΧΘ. Αἴγισθ', ὑβρίζεις ἐν κακοῖσιν σὺ σέβω. 1604

σὺ δ' ἄνδρα τόνδε φῆς ἐκὼν κατακτανεῖν,
μόνος δ' ἐπακτὸν τόνδε βουλευῆσαι φόβον ;
οὐ φημ' ἀλύξειν ἐν δίκῃ τὸ σὸν κῆρα
δημοῦριφεῖς, σάφ' ἴσθι, λευσίμους ἄράς.

ΑΙ. σὺ ταῦτα φωνεῖς νερτέρῳ προσήμενος
κώπῃ, κρατούντων τῶν ἐπὶ ζυγῷ δορός ; 1610

Nun ich geschaut, wie jenen Dike's Garn umschlang.

CH. Ägisthos, Trotz bei Missethaten preis' ich nicht.

Du sagst, den Mann da habest du erlegt mit Fleiß,

Und angestiftet, du allein, den Jammertod.

Nie, sag' ich, werd' im Gericht entgehn dein Haupt des
Volks

Ringsher geschwungenem Fluch, vernim's, der Steini-
gung !

ÄG. Mit solchem Worte drohest du am unteren

Schiffsruder Machtgebiern hier auf der Steuerbank ?

Him in the toils of Justice there beholding.

CH. Ægisthus, I respect not contumely

When link'd to criminal purpose ; but thou sayest,

That with a willing mind you slew this man,

That your sole counsel wrought him violent death—

Your person, mark me well, I deem not safe,

In judgment, from the popular fury, vented

In execrations dire, arous'd to stone you.

Æ. Speak'st thou so, seated at the nether tire,

Those who the midmost station hold alone

Swaying the vessel ? Thou shalt, being old,

γνώσει, γέρων ὢν, ὥς διδάσκεσθαι βαρὺ
 τῷ τηλικούτῳ, σωφρονεῖν εἰρημένον.
 δεσμός δέ, καὶ τὸ γῆρας, αἶ τε νήσιδες
 δόαι, διδάσκειν ἐξοχώταται φρενῶν
 ἱατρομάντις. οὐχ ὄρῃς ὄρων τάδε ; 1615
 πρὸς κέντρα μὴ λάκτιζε, μὴ πταίσας μογῇς.

ΧΟ. γύναι, σὺ τοῦδ' ἤκουτος ἐκ μάχης νέον
 οἰκουρὸς εὐνήν ἀνδρὸς αἰσχύνουσ' ἄμα

Erfahr' als Greis denn, daß zu lernen lästig ist
 In solchem Alter weise sein, nach wahrem Spruch.
 Doch auch dem Greisthum werden Band' und hungern-
 des

Elend zur Weisheitslehre gar ausbündige
 Wahrsagerärzte. Nicht denn siehst du, sehend dies?
 Zum Stachel ja nicht löcke, Schaden bringt's und
 Schmerz.

CH. Weibling, du diesem, der vom Kampf jüngst wiederkam
 Haushüter, hast des Mannes Bett geschändet, und

Learn what a grievous task instruction is
 At such an age, on which sobriety
 Of temper is enjoin'd. Yet ev'n old age
 To teach are fetters and the pangs of hunger
 Physicians of the soul supremely skill'd.
 Doth not the scene before thee aid thy vision?
 Urge not thy heel against keen-temper'd goads,
 Lest stumbling sharpest anguish thou may'st prove.

CH. Woman! hast thou, left guardian of this household,
 At the same time dishonouring his bed,
 Thy lord's, so lately from the strife returning,

ἀνδρὶ στρατηγῷ τῷδ' ἐβούλευσας μόρον ;

AI. καὶ ταῦτα τᾷπῃ κλαυμάτων ἀρχηγενῇ. 1620

Ὅρφεϊ δὲ γλῶσσαν τὴν ἐναντίαν ἔχεις.

ὁ μὲν γὰρ ἤγε πάντ' ἀπὸ φθογγῆς χαρᾶ,

σὺ δ' ἐξορίνας ἡπίους ὑλάγμασιν

ἄξει κρατηθεὶς δ' ἡμερώτερος φανεῖ.

XO. ὥς δὴ σὺ μοι τύραννος Ἀργείων ἔσει, 1625

ὃς οὐκ, ἐπειδὴ τῷδ' ἐβούλευσας μόρον,

δρᾶσαι τόδ' ἔργον οὐκ ἔτλης αὐτοκτόνως ;

Dem Mann, dem Feldherrn, ausgedacht dies Todesloos?

ÄG. Auch diese Red' ist dir des Heulens Urbeginn.

Uneins mit Orfeus Zunge tönt die deinige ;

Denn jener zog einst alles fort mit Wonneton ;

Du, Sanfte selbst aufregend durch Anbellungen,

Wirst fortgezogen, bis der Zwang dich zahmer macht.

CH. Wie wolltest Du mir Herscher sein in Argos Volk,

Der nicht einmal, da dém du ausgedacht sein Loos,

Dies Werk du wagtest abzuthun mit eigner Hand?

Plann'd the destruction of this warrior chief?—

Æ. And these thy words shall be of bitterest grief.

Forerunners. Thou a tongue of opposite pow'r

To Orpheus own'st ; for he attracted all

With melody of his utt'rance, joy-inspiring,

Whilst thou ev'n gentle natures with thy barking

Moving to high excitement wilt lead on :

But stern restraint shalt teach thee milder bearing.

CH. Thou rule me Argos ! Thou, who dared'st not,

His death conspir'd by subtlety of your's,

With your own hand the outrage perpetrate—

- ΑΙ. τὸ γὰρ δολῶσαι πρὸς γυναῖκας ἤν σαφῶς·
 ἐγὼ δ' ὕποπτος ἐχθρὸς ἢ παλαιγενής.
 ἐκ τῶν δὲ τοῦδε χρημάτων πειράσσομαι 1630
 ἄρχειν πολιτῶν· τὸν δὲ μὴ πειθάνορα
 ζεύξω βαρεῖαις οὔτι μοι σειραφόρον
 κριθῶντα πῶλον· ἀλλ' ὁ δυσφιλῆς σκότῳ
 λιμὸς ξύνουκος μαλθακὸν σφ' ἐπόψεται.
 ΧΟ. τί δὴ τὸν ἄνδρα τόνδ' ἀπὸ ψυχῆς κακῆς 1635
 οὐκ αὐτὸς ἠνάριζες, ἀλλὰ μιν γυνή;

ÄG. Des Trugs Beschneilung war dem Weibe ja gemäß;
 Ich schien verdächtig, Feind fürwahr aus alter Zeit.
 Mit dieses Mannes reichem Schatz versuch' ich nun
 Der Bürger Herrschaft; und den nicht Gutwilligen
 Spann' ich in Nothzwang, als ein nicht gleichziehendes
 Gerstkeckes Rößlein. Doch unholder Dunkelheit
 Gesellter Hunger soll gesänftigt bald ihn sehn.

CH. Warum denn hast du diesen Mann, Feigherziger,
 Nicht selbst du hingemordet; nein, ein männlich Weib,

Æ. For to use craft was plainly woman's province;
 Me, as hereditary foe, suspicion
 Could but attend. Possess'd of his resources,
 I will by means of them the task essay
 Of governing this state: the steed disdain
 Man's suasive pow'r, refusing partnership
 With me in toil, luxuriating in pasture,
 I shall impose a grievous yoke upon.
 Yes! odious famine sharing his abode
 In darkness shall behold his spirit subdued.

CH. Why didst thou not, by evil spirit impell'd,
 In person slay this man? Why met he death

χώρας μίασμα καὶ θεῶν ἐγχωρίων,
 ἔκτειν' ; 'Ορέστης ἄρά που βλέπει φάος,
 ὅπως κατελθὼν δεῦρο πρενυμενεῖ τύχη,
 ἄμφοϊν γένηται τοῖνδε παγκρατῆς φονεύς ;

ΑΙ. ἀλλ' ἐπεὶ δοκεῖ τὰδ' ἔρδειν καὶ λέγειν, γνώσει
 τάχα. 1641

ΧΟ. εἶα δὴ, φίλοι λοχῖται, τοῦργον οὐχ ἁκᾶς τόδε.

ΑΙ. * * * * *

ΧΟ. εἶα δὴ, ξίφος πρόκωπον πᾶς τις εὐτρεπιζέτω.

Des Landes Schandfleck und der Landschutzgötter, ihn
 Erlegt? Orestes schauet wol noch Tageslicht,
 Aufdafs er, heimwärts kehrend mit huldreichem Glück,
 Ausüb' an beiden diesen Allgewalt und Mord!

ÄG. Nun da solche That du denkst, und bekennst, bald
 wirst du sehn!

CH. Auf, wohlan, du werthe Kriegsschaar, nicht entfernt
 mehr ist das Werk?

ÄG. * * * * *

CH. Auf, wohlan, das Schwert am Hefte halt' ein jeder flugs
 bereit!

From her, the pest impure of all this land,
 And of its guardian deities? This light
 Doth haply our Orestes yet behold,
 That guided hither by propitious fortune,
 Resistless, he may doom this pair to death.

Æ. But soon, since thus you act and speak, a lesson thou shalt
 learn.

CH. Associates lov'd in arms, arouse ye! now impends the crisis.

Æ. * * * * *

CH. Arouse ye! each in readiness hold his sword, with hand to
 hilt.

ΑΙ. ἀλλὰ μὴν καὶ γὰρ πρόκωπος οὐκ ἀναίνομαι
θανεῖν.

ΧΟ. δεχομένοις λέγεις θανεῖν σε· τὴν τύχην δ'
ἐρώμεθα. 1645

ΚΛ. μηδαμῶς, ὦ φίλτατ' ἀνδρῶν, ἄλλα δράσωμεν
κακά.

ἀλλὰ καὶ τὰδ' ἐξαμῆσαι πολλὰ δύστηνον θέρος.
πημονῆς δ' ἄλις γ' ὑπάρχει· μηδὲν αἵματώμεθα.
στείχεθ', οἱ γέροντες, ἤδη πρὸς δόμους, τετρω-
μένους

ÄG. Wohl, auch Ich, die Hand am Hefte steh' ich ohne
Scheu dem Tod.

CH. Gelte dies dein Wort vom Tode; dieser Fall ist unser
Wunsch.

KL. Nicht doch, liebster du der Männer, laß uns fügen
Weh zum Weh.

Auch nur dieses abzumähen ist reiche Unglücksernte schon.

O des Jammers herrscht genug hier; nicht mit Blut sein
wir befleckt!

Wandelt, o ihr Greise, dorthin, wo ihr wohnt, eh' eur
Geschick

Æ. But I too from encount'ring death shrink not, my hand to hilt.

CH. This omen of thy death we hail; but fortune let us question.

CL. Forbid it, most belov'd of men, that we should add to woes

Already caused, by act of our's; nay, even to have reap'd

Such harvest as before us lies is deeply to be mourn'd.

Sufficient harm hath now been wrought; let blood no longer flow.

Away now, Seniors, to your homes, ere wounded ye endure

πρὶν παθεῖν ἔρξαντας· αἶρειν χρεὶν τὰδ' ὥς
ἐπράξαμεν. 1650

εἰ δέ τῃ μόχθων γένοιτο, τῶνδ' ἄλις γ' ἐχόιμεθ'
ἄν,

δαίμονος χολῇ βαρεῖα δυστυχῶς πεπληγμένοι.
ὧδ' ἔχει λόγος γυναικός, εἴ τις ἀξιοῖ μαθεῖν.

ΑΙ. ἀλλὰ τοῦσδ' ἐμοὶ ματαίαν γλῶσσαν ὧδ'
ἀπανθίσαι, 1654

κάκβαλεῖν ἔπη τοιαῦτα, δαίμονος πειρωμένους,

Euch erhascht! Der Zeit uns fügend, mußten thun wir,
was geschehn.

Wäre wo Bedarf des Elends, des genug wol hätten wir,
Vondes Dämons schwerem Ingrimme jammervoll gezüchtigt
Also schließt das Wort des Weibes, wenn man will geleh-
rig sein.

ΑΓ. Doch daß jene mir mit frechem Zungentroz alsó sich
blähn,

Daß sie ausspein solche Worte, pochend auf des Dämons
Gunst,

The consequences of your acts : approval suits you best
Of the measures we've decreed. But should distress ensue
To any, we the' infliction share, thus by the demon's wrath
Grievous transfix'd disastrously. Such are the sentiments
Which woman utters, may there be one found to yield attention.

Æ. But that these should of babbling tongues thus scatter forth
the flow'rs

Bestrewing me, and, as impell'd by demon influence,
Should vent expressions such as those, of all sobriety

σώφρονος γνώμης δ' ἁμαρτεῖν, τὸν κρατοῦντα * *

XO. οὐκ ἂν Ἀργείων τόδ' εἴη, φῶτα προσσάινειν
κακόν.

AI. ἀλλ' ἐγὼ σ' ἐν ὑστέραισιν ἡμέραις μέτειμ' ἔτι.

XO. οὐκ, ἐὰν δαίμων Ὀρέστην δεῦρ' ἀπευθύνη
μολεῖν.

AI. οἶδ' ἐγὼ φεύγοντας ἄνδρας ἐλπίδας σιτουμέ-
νους. 1660

XO. πράσσε, παιῖνου, μιάινων τὴν δίκην· ἐπεὶ
πάρα.

Und bescheidnes Sinns ermangeln, bringt dem Macht-
gebieter Schmach.

CH. Nicht Argeiern ziemte das wol, schmeicheln einem
schlechten Mann.

ÄG. Aber wart, ein Tag der Zukunft gönnt mir einzuholen
dich.

CH. Nie, wofern ein Gott Orestes Gang zur Heimkehr lenken
wird.

ÄG. Ja, ich weiß, verbannte Männer weiden sich mit Hof-
nungen.

CH. Schalte, mäste dich, besudle Fug und Recht; noch
steht es frei.

Of judgment should lose hold, and load with obloquy their
ruler—

CH. This would an Argive ill become on impious men to fawn.

Æ. My vengeance I reserve for you against a future day.

CH. Not so, if heav'n Orestes guide to turn his footsteps hither.

Æ. Full well I know that banish'd men on hope's delusions feed.

CH. Proceed! Wax gross, perverting right! since now the pow'r
is thine.

214 ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ.

ΑΙ. ἴσθι μοι δώσων ἄποινα τῆσδε μωρίας χάριν.

ΧΟ. κόμπασον θαρσῶν, ἀλέκτωρ ὥστε θηλείας
πέλας.

ΚΛ. μὴ προτιμήσης ματαίων τῶνδ' ὑλαγμάτων.
ἐγὼ

καὶ σὺ θήσομεν κρατοῦντε τῶνδε δωμάτων
καλῶς.

1665

ΑΓ. Wisse, mir bezahlen sollst du dieses Albernthuns Ersaz.

CH. Prahle nur getrost, ein Haushahn, welcher strotzt, der
Henne nah.

KL. Achte nicht so hoch des eiteln Wortgebelles; Ich und
du,

Ordnen wir vereint als Herscher dieses Hauses Stand
zum Wohl.

Æ. Know that thou shalt the forfeit pay of this infatuation.

CH. Strut in vainglorious confidence, like cock his female near.

CL. This empty barking value not more highly than it merits.

We both fair order shall restore this house's rule obtaining.

N O T E S.

NOTES
ON
THE AGAMEMNON
OF
ÆSCHYLUS.

v. 2. "Hν. The construction ἦν (i. e. φρουρὰν) κοιμᾶσθαι may be referred to the class of those in which the intransitive verb assumes an accusative of a correlative sense. This is illustrated at much length in Matthiæ's *Gr. Gr.* § 415, and is an extension of the rule of which 799 *infr.* *Il.* X', 241, Mosch. *Idyll.* iii. 105, afford examples. Scheller (*Lat. Gr. Art. Accus.* § v.) supplies instances of its adoption among the Latin writers.

The insertion of a comma after ἦν alters it somewhat. It then becomes, (καθ') ἦν (*during my year's watch*) κάτοιδα, etc. In this case κοιμώμενος answers to the Latin *pernoctans*. Comp. Schol. κοιμώμενος καθὰ καὶ κύων ἐν φυλακῇ—and the preceding, τὸ κοιμώμενος (λέγεται) οὐκ ἐπὶ θπνου—ἀλλ' ἐπὶ ἀπληγῇ ἀνακλίσεως. We may add with the sense of *drowsiness* annexed; as is implied in the proper signification of the verb; cp. *H.* ἁ, 610. *Georg.* iii. 230, *jacet pernox instrato cubili*, presents an analogous signification. Compare v. 11.

6. Δυναστάς. Bp. Blomfield (and after him, Pr Scholefield) cites *Gen.* i. 16. Our authorized version sanctions the illustration, but we may remark in passing, that the preferable meaning for ὧν in the original is, *Inchoare*.

This description, κοιμώμενος—ἀστρων κάτ. ὁμ.—ἀντολάς—καὶ νῦν φυλάσσω, etc., recalls to mind Byron's exquisite image in the Corsair, with a slight variation of expression: *Oh! many a night on this lone couch reclined, . . . Still would I rise to (watch) the beacon fire, . . . And many a restless hour outwatch'd each star, And morning came.*—*Cant.* i. 14. . .

10. Ἐλπίζω. I have adopted Schütz's construction ἐλπίζω κρατεῖν, in preference to that of Bp. Blomfield, κρατεῖ ἐλπίζον κίαρ. The indignation, whether secret or expressed, at the ascendancy of which Clytæmnestra made so bad a use, and which pervades the language of the Chorus from the commencement, appears to me better preserved by the former. We cannot but suppose the feeling to have been shared by the other Argives, and by the members of her household in particular.

The following passages illustrate the meaning of ἐλπίζω in this; *Androm.* 718. βούνῃ ἢ λίονν' ἡλπιζες ἐντρέιειν βρόχοις; *putabamne?* *Orest.* 1069. εἰ ζῆν με χρήζειν, σοῦ θανόντος, ἡλπισας. *Comp. Suppl.* 800. *Sept. c. Th.* 76. ξυνὰ δ' ἐλπίζω λέγειν. The Latin Classics furnish many examples of *spero* used in a similar sense.

11. Εὐτ' ἄν. Bp. Blomfield remarks the imperfect construction of this passage, in consequence whereof Bentley proposed κοίτην for εὐτ' ἄν. He (Bl.) prefers ταύτην.

Perhaps the following emendation may be proposed, *εἴτ' ἄν—ἔχων*, Nominativus pendens. In this case γὰρ in vs. 13. may be received either as Inchoative, (*vid. Hoogev. γὰρ, § vi.*) or in its usual sense, answering to *μάταιόν ἴσσι*, or something similar, understood. The Reader is referred to Herman's *Tractate on the Participle ἄν*, iv. 3. for a full consideration of its construction with the Participle.

Ibid. Ἐνδροσόν. Bp. Blomfield illustrates this by reference to vs. 542. ss. This is apposite. May we not however

receive *εὐνὴν* in the abstract sense? Thus Virgil represents sleep as bedewing the limbs, a thought borrowed by Milton, (*Il Penseroso*, sub. fin.) *Entices the dewy-feathered sleep.*

13. Ἔμοι φόβος γάρ.... *Olli somnuginiens rumpit pavor*, Æn. vii. 458. Compare the beautiful imagery in Job iv. 13, 14. *In thoughts from the visions of the night, when deep sleep falleth upon men, Fear came upon me, and trembling, which made all my bones to shake.*

14. Τὸ μὴ—*συμβαλεῖν*. Stanley's reading τῷ μὴ β. is noticed by Blomfield. The construction however which the passage offers is of very frequent occurrence among classical writers. A parallel appears in the *Prometh.* 890 Bl. *Μίαν δὲ παιδὸν ἡμέρος διλῆξει, τὸ μὴ Κτεῖναι ἐννευον*. Infr. 1140, ἄκος δ' οὐδὲν ἐπήκεσεν, Τὸ μὴ οὐ πόλιν μὲν, ὥσπερ οὖν ἔχει, παθεῖν—as illustrative of which Herman cites Sophocl. *Aj.* 729. A like instance occurs (with the omission of the Article) in the *Iphig.* in Aul. 41, *Καὶ τῶν ἀπόρων οὐδενὸς ἐνδείξῃ μὴ οὐ μαίνεσθαι.*

21. Ἡμερήσιον φ. Vid. Herod. viii. 98, *ἡμερησίῃ ὁδός*, the daily course assigned to each courier. The epithet here refers to the time at which the beacon announces the intelligence, viz. the approach of dawn, for we find Clytemnestra after the choric chant has concluded hailing the morn, vs. 255. Comp. Blomf. *Præfat.* p. xiii.

On the form ὦ χαῖρε, etc. see Porson's note on the *Orestes*, vs. 470. Comp. *Hecub.* 426, *Æsch. Suppl.* 596.

29. Ἀγγέλλων πρ. Comp. infr. vs. 1190, *παῖδες—χειράς κρεῖων πλήθοντες—σὸν ἐντρίους τε σπλάγχν—πρέπουσ' ἔχοντες*. Analogous constructions are noticed by Matthiæ, § 559.

30. Χορεύσομαι. Whether said of the dance (vs. 22,) or of the acclaim (vs. 27,) admits of a question. The scholiast remarks πρὸ τῆς κλυταίμνηστρας, clearly referring it to the latter, and is supported by vs. 1187 infr. *Sept. c. Th.* 7, *ὑμνοῖσ' υἱ' ἀστῶν φοροῖμιοις πολυρόδοις*. Schütz however dissents, and certainly we meet in Theocr. vii. 153, *τοῖον νέκταρ ἔπεισε κατ' αὔλια ποσσὶ χορεύσαι*. Comp. i. 91. Comp. also *Herc. Fur.* 886, *κατάρχειται χορεύματ' ἄτερ τυπάνων*. Ion, 1475. et al.

The beautiful passage in the latter (1074-86) affords an instance of both

senses; *αὐχύνομαι—ἔτε καὶ διὸς ἀστερωπὸς Ἀνεχόμεναι αἰθήρ, Χορεύει δὲ σελάνα, Καὶ πεντήκοντα κόραι Νηρίος, αἱ κατὰ πόντον Ἀεγνάνων τε ποταμῶν Δίνες χορεύονται, (ducentes choreas) Τὰν χρυσοστόφανον κόραν, Καὶ ματίρα σεμνάν.* The construction is, *ἀνεχόμεναι—κόραν—ματίρα*. Compare *Aj. Fl.* 701. Reiske, it is true, and Musgrave alter the reading in vs. 1084, but, as it appears to me, without sufficient reason.

35. Βοῦς. This may signify coin, a usage not unknown to our own language, and derived from the period when mercantile affairs were arranged by barter. Comp. *Il. β.* 449. It may, therefore, in the present case, signify the *mulet* attendant on indulging in too great freedom of speech. The Scholiast approaches this in his Gloss, *φοβούμεαι ζημίαν ἐπικισσομένην μοι*.

A different sense appears to have occurred to Casaubon. In his note on the verse (*παχὺς γὰρ ὅς ἐστιν ἐπὶ στόμα*) cited from the "Fishermen" of Menander (vid. Athen. xii. p. 549, c.), he explains the ὅς by the Tyrant, fear of whom restrained the Heraclote exiles from complaining of their misfortunes. Βοῦς therefore may in the present case refer to Ægisthus, whose sway pressed heavily on the Argives, and induced the same dread of giving utterance to their complaints. This appears from many passages, particularly 780-3 infr. Casaubon cites this verse as illustrative of his meaning.

86. Οἶκος. Compare Eurip. *Phæn.* 1361, *ὦ δώματ' εἰσκούσατ' οἰδίου τάδε*. Hippol. 419 sq. *οὐδὲ σκόρον φρίσσοισι τὸν ξυνεργάτην, Τέρεμνά τ' οἶκον, μὴ ποτε φθογῆν ἀφ' ἧς*, which passage see cited in Lucian. *adv. Indoct. T.* viii. p. 28. Bipont. (Gesner unnecessarily introduces Phædra as the title of one of Euripides' Tragedies, in explanation of Lucian's meaning, the words *αἰδουθήναι* δὲ τὴν τοῦ Εὐριπίδου φαίδραν clearly referring to the Person. See his note supr.) *Androm.* 915 sq. *ὥς δοκοῦσι μοι Δόμοι γ' ἱλαύνειν, φθίγμ' ἔχοντες, οἶδα με*. Petron. *Arb. Fragm.* xxviii. Bip. *concepit nam terra sonos, calamisque loquente Invenere Midam*. Juven. *Sat.* ix. 103, *servi ut taceant, jumenta loquuntur, Et canis, et porcus, et marmora*. Cic. *pro Cælio*, 24, fin. *nomine ipsam domum vētust, ne quam vocem eliciat? non parietes concucios, non noctem illam funestam ac taciturnam perhorrescit?* Thus Racine in his *Phædre*, (cited by Valckna. *Hippol.* 419.) *Il me semble*

déjà que ces murs, que ces voûtes vont prendre la parole : A. iii. Sc. 3. Our own Shakespeare uses the figure with powerful effect in his *Macb.* ii. 1, *Thou sure and firm-set earth, Hear not my steps, which way they walk, for fear Thy very stones prate of my whereabouts.* Again, *Jul. Cæs.* iii. 2, *I . . . show you sweet Cæsar's wounds, poor, poor dumb mouths, And bid them speak for me : but were I Brutus, And Brutus Antony, there were an Antony Would ruffle up your spirits, and put a tongue In every wound of Cæsar, that should move The stones of Rome to rise and mutiny.* Hamlet, iii. 4, *Look you, how pale he glares ! His form and cause conjoin'd, preaching to stones, Would make them capable.*

I have adopted the construction which seems to accord best with the force of the passage, enclosing *οἶκος*—*λίξιεν* in a parenthesis, and connecting *ὥς* (vs. 37) with *βίβηκεν*.

41. **Ἀντίδικος.** A forensic term, the emphasis of which on the present occasion is illustrated by the following passages in Demosthenes; *De Coron.* p. 226, 5. *Adv. Boeot.* 2. 1025, 25. In *Stephan.* 1. 1127, 6.

42. **Διθρόνον—τιμῆς.** The construction according to which I have rendered vs. 39-46 is, *μέγας ἀντίδικος (ἐνεκα) τιμῆς διθρ. κ. δικ., . . . διγ. ζεύγ. ἦραν διόθεν στρ. κ. τ. λ. ἀντίδικος* is a forensic term, (*ἀπὸ τῶν ἐν ταῖς δίκαις ἐχθρῶν*, Schol.), and is specially applicable here, as the regal dignity of the Atreidae was a right violated in the person of Helen. *Ἦραν ἐνεκα τιμῆς*, were also a legitimate construction; comp. II. σ', 498. *δύο δ' ἄνδρες ἐνείκεον εἵνεκα ποιῆς*.

Another may be proposed. *Τιμῇ* being used, *abstractum pro concreto*, (vid. infr. 108,) we may connect it appositively with *ἀτρειδῶν*, in which case it will appear, *ζεύγ. ἀτρ., διθρ. τιμῆς*. This form of speech is not unknown to our own language, in which abstract terms (ex. *authorities, powers*), are used in a personal sense.

According to these several views the reference of *διόθεν* may be varied, *ἀντίδικος, τιμῆς, ἦραν . . . διόθεν*, being each defensible, the first and third, as is evident from vs. 103 ss., and the second, in consistency with Homer's *διοτρεφεῖς*, and his *οἶτε Διμίστας πρὸς διὸς εἰρύσσαι*, *ἀ*, 238, said of Kings.

47. **Κλάζοντες ἄρη.** This mode of

expression is illustrated by Bp Blomfield, *Gloss. Sept. c. Th.* 382. The construction of the Intransitive verb with the Accusative derives illustration also from vs. 53. 494. *ibid.* But more exactly parallel with the present is that in *Æn.* i. 328.

48. **Τρόπον αἶγ.** Compare Herod. vii. 69. *κίρας δορκάδος ἐπὴν δέξῃ, ποιημῖνον τρόπον λόγῃς.* Herman (*Adnot. in Viger.* § 10.) illustrates this expression.

Ibid. **Ἐκπατίους ἄλγ.** *παίδ.* said for *ἄλγ. διὰ π. ἐκπατίων*. Comp. 1572 *infr.*

51. **Πτερύγων ἱερεμοῖσιν.** Compare for illustration of this metaphor Eurip. *Ion.* 159. *ὅδε πρὸς θυμῆλας ἄλλος ἐρίσσει Κύκνος. Ἱρῆγ. in Taur.* 289. *ἢ δ' ἐκ χιτῶνων πῶρ πνέουσα . . . πτεροῖς ἐρίσσει.* Aristoph. *Thesmoph.* 1099. wherein Euripides is introduced in the character of Perseus saying, *διὰ μέσον γὰρ αἰθίρος Τίμωνιν κίλευθον, πῶδα τίθημι' ὑπόπτερον, Περσεύς, πρὸς ἄργος ναυστολῶν.* We meet with it in Luc. *Tim.* 40. *ὁ μὲν ἀπελήλυθεν, ὥς δοκεῖ τεκμαίρομαι γὰρ τῇ εἰρησῇ τῶν πτερῶν.* Thus Nonn. *Dionys.* xxii. 15. *νηχόμενος πτερύγεσσι.* Lycophr. 22-6. *αἱ δὲ παρθενόκτανον θῆιν' Ἰουλόπειαι δῖον ἐὺώπες σπάθαις Πελαργοχρῶτες, αἱ φαλακραιαὶ κόραι, ὕπὲρ καλυδῶν λευκά φαίνονσαι πῖπλα, ἄφλαστα, καὶ φώσσωσας κ. τ. λ. Odys. λ', 124. οὐδ' εὐήρε' ἱερεμά, τάτε πτερά νηνοὶ πῖλονται.* Wakefield discovers it in the *Antigone*, 343. wherein he reads *κουφονίων* (Br. *κουφογῶν*) *τε φύλων ὀρνίθων ἀμφιβαλὼν ἀγει.* Vid. not. Lucr. vi. 743.

The Metaphor passed to the Latin poets, who admit it very frequently. Thus, Silius, iii. 681. *Per auras in Libyen nitens tranavit concolor alis.* xii. 97. *lapsumque solutis Pennarum remis . . . Turbida plaudentem vidit freta.* Propert. iv. 6. 47. *Nec te, quod classis centenis remiget alis, Terreat.* Ovid, *Ars Amat.* ii. 45. *Remigium volucres disponit in ordine pennas.* Plautus, *Amphitr.* iv. 3. 50. *Non ocyus quivis, si me dædaleis tulisse remigiis.* Lucretius, vi. 742. *quom venere volantes, Remigium oblita, pennarum vela remittunt.* Comp. 836. iii. 590. The passages in Virgil are well known : *Æn.* i. 301. iv. 245. vi. 16-19. That in *Georg.* iv. 58. possesses particular beauty ; *Hinc ubi jam emissum caveis ad sidera cœli Nare per æstatem liquidam suspexeris agmen.* It is worthy of remark, that Quintilian has objected to its use in these latter instances,

in his *Instit. Orat.* viii. 6. *Nec (dixerim) volucres pennis remigare, licet Virgilius in apibus ac Dædalo speciosissime sit usus.*

Nor has the Metaphor been confined to the Ancients. The couplet of Cowley has been frequently cited, *Where bird with painted oars did ne'er Row through the trackless ocean of the air.* Bp Blomfield cites Milton. Gray has adopted it also, *Sailing with supreme dominion Through the azure deep of air,* Progr. of Poes. 116. a passage obviously suggested by Oppian, *Κυνηγ.* iii. 497. *ἥϊρος ὑψιπόροισιν ἐπιπλώουσι κελύθοις.*—*Thou art As glorious to this night, being o'er my head, As is a winged messenger of heav'n Unto the white upturned wond'ring eyes Of mortals that fall back to gaze on him, When he bestrides the lazy-pacing clouds And sails upon the bosom of the air.* Romeo and Juliet, ii. 2.

The inversion (as it may be termed) of the metaphor is not less usual. Exs. *Troades*, 1090. *ἰμὲ δὲ πόντιον σκάφος ἄϊσσον πεποῖσι πορεύσει.* *Helen*, 147. *νεῶς οὐριον πετρὸν.* *Odys.* λ'. 124. *οὐδ' εὐήρη' ἔρετμά, τὰ γὰρ περὰ νηυσὶ κίλονται.* *Æn.* iii. 520. *velorum pandimus alas.* See D'Orrville ad *Chariton.* p. 262. Hemsterhuis in *Luc. Tim.* § 40. and Seidler's Note on the *Tracades* ubi supra.

53. *Πόνον ὀρταλίων.* The emendation suggested by Musgrave (γόνον) destroys in my opinion the chief beauty of the sentence. *Πόν. ὀρτ.* for *ὀρταλίωνος* is moreover a mode of expression than which none is more usual, and the addition of *δαιμονιοθήρη* conduces much to the force of the image. This latter may be referred to *ὀρταλίων*, and the construction is then the same with that already remarked in v. 48., or to *αἰγυπιῶν*, in which case it is paralleled by *μοῖρα δαιμονιοθήρης* infr. 1424. Perhaps the reading *ὀρταλίωνος* were preferable, in which case we may adduce in illustration, *Virg. Bucol.* i. 57. *rauce, tua cura, palumbes.* *Georg.* iv. 354. *Cyrene soror, ipse tibi, tua maxima cura, Tristis Aristæus... stat lacrymans.* *Æn.* i. 678. *puer ire parat, mea maxima cura.*

62. *Πολλὰ . . . καὶ γυιοβ.* This construction is referrible to the class noticed by Matthiæ, *Gr.* 444. *Obs.* 4. Herman cites in illustration of it, *Sept. c. Th.* 329. *πολλὰ γάρ, εὐθ' ἂν πόλις δαμασθῇ, . . . δυστυχὴ γὰρ πράσσει,* as also *Trachin.* 1277 (1279 Br.). It is to be remarked however, that the parallelism holds not in Brunck's edition, which connects *καὶ* with 1280.

61. *Πολυάνορος.* The Scholiast varies the meaning of this somewhat, *τῆς πολλοῦς μνηστῆρας ἰσχυκνίας.* Horace's words, *quam nullo repetet Græcia mille,* suggest another sense.

65. *Κάμακος.* Vid. Herman *De Metr.* ii. 32. in which this verse is adduced as an example of the use of the *Paræmiac* in completing the meaning and force of the sentence. Comp. infr. 352. 357.

66. *Ἔστι,* etc. see *Appendix.*

74. *Νέμοντες ἰσχύν,* q. d. *husbanding our vigour.* The force of the expression is lost in Abresch's interpretation *ἔχοντες* cited in Schütz's note. The Latin *dispensantes* approaches nearest the signification of the word. Comp. *Juven.* iii. 287.

79. *Τρίποδας ὁδοῦς.* An hyphallage of the epithet, as above in v. 48. Comp. *Troad.* 276. *Ἐγὼ δὲ γὰρ πρόσπολος, ἄ τριτοβάμονος χερὶ δεινόμενα βάκτρον.* A writer in the *Anthologia* (cited by Barnes) varies it, *τρίτατον πόδα βάκτρον αἰράς.* Musgrave, *Not. in loc.*

81. *Ἀλαίνει.* I have endeavoured to preserve in the version the peculiar force of this word, which presents in bodily weakness an image of intellectual. To estimate its force, compare the *Iphig.* in *Taur.* 285. *Orest.* 525. *Phœniss.* 1548. *γεραί, δειξόν, οἰδιπόδα, σὸν αἰῶνα μέλειον . . . κλέυς, ὦ κατ' αὐτὰν ἀλαίνων.*

80. *Ἀρείων.* Cp. infr. 299.

87. *Πάντων δ. θ. . . . βωμοὶ δῶρ. φλ. I sacri altari fuman d' incenso già.* Alfieri, *Agamemnone*, iii. 4.

On the enumeration of the deities which occurs in this passage, we may remark, that *χθόνιοι* received in its most general sense, comprehends the *Inferni* and the *Terrestres* of the Roman Theology, (coll. *Liv.* i. 32. cited in Bp Blomfield's note,) as appears from comparing the following passages of Euripides; *Ion*, 1440 sq. *Alcest.* 759 sq. *Phœn.* 1340. *τοῖς γὰρ θανόνσι χρητὸν οὐ γενηκέτα τιμὰς δίδοντα, χθόνιον ἐν σέβειν θεόν.* *Iphig.* in *Taur.* *χθονίαν ἀφελὲν θεᾶς (viz. γαίας π.* 1277.) *μήνιν.* Comp. the *Œdip. Colon.* 1568. The passage in the *Cistellaria* of Plautus, ii. 1. 36., presents a similar enumeration, *Dii deæque, superi atque inferi, et mediorum.*

As to the following verse, 89, I am inclined to adopt Heath's opinion and pro-

nounce it spurious, unless *οὐρανίων* be regarded as more general in its import than the preceding *ἐνάντων*. This, at least, appears to be the Homeric usage. Or, we may reject the Enclitic before *ἀγοραίων*, and receive the latter as limitative of *οὐρανίων*. We may then translate it, *And those of the Celestials who preside over the forum*. Thus we read in the *Eumenides* 971. ἀλλ' ἐκράτησε ζεύς ἀγοραῖος.

94. Παρηγορίαις χρίματος, *ei demulcentis unguenti*, according to Pr. Scholefield; *fomentis*, Schütz, with perhaps the same meaning; *consolatione*, Bp Blomfield. The occasion of these religious observances sanctions the last of these interpretations.

We may remark also the form of construction for *χρίματι τῷ παρηγοροῦντι*, (or *παρηγόρῳ*. cf. *Eumen.* 362.) and that in v. 95, in which the adjective (*βασιλείῳ*) respects the substantive implied in *μυχόθεν*. In v. 96 I should prefer reading *λίξον γ' ὅτι*, or else reform the passage as it appears in Pr. Scholefield's edition, *ροῖτων λίξας' ὅ τι καὶ δυνατόν, καὶ θ. αἰν. λίξον θ'* Blomf. i. e. according to Herman, (in which he is followed by Wellauer,) *εἰρα λίξ*.

105. Ἐκτελέων. Dact. dim. Acat. This passage has been the subject of much critical discussion. The change which suggests itself to me as best adapted for illustrating the sense is that of *μολπῶν* to *μολπαῖς*, *πειθῶ* indicating the persuasion which existed that the omen now to be related was not sent in vain, and *μολπή*, as frequently, *vaticinium*, the prediction grounded thereon, *infr.* 120 ss. The construction accordingly is, *πειθῶ, ἄλκῶν ξύμφων. μολπ. ἄλκ. being*, as Pr. Scholefield rightly remarks, the "exegesis" of *πειθῶ*. Thus *Eumen.* 348. *καταφίρω ποδὸς ἀκμάν... δόσφορον ἔταν*. Cf. *Koen. ad Gregor.* p. 266.

Jacobs' ingenious emendation (Not. Eurip. *Helen.* 241) merits notice. He arranges thus, *ἔτι γὰρ θ. κ. Πειθῶ μολπῶν Ἀλκῶν συμφ. αἰνεῖν*, and translates, *suadela enim divinitus missa cantum inspirat nobis, ut fraternum imperatorum celebremus robur*. He illustrates by *ἀλκ.* *ξύμφ.* in this passage the designation of Juno (*διὸς ὑπαγκάλισμα*) in that of Euripides, *ubi supra*, i. e. *abstractum pro concreto*. Cf. *Androm.* 446. and next note.

106. Δίθρονον κράτος. Vid. *supr.* 42. The figure referred to in the preceding note is very usual among Greek

writers. Thus, *Iphig. in Taur.* οἰστρος ὁ ποτῶμενος ἀργόθεν, for οἰστροπλήξ ἐνέχου κόρη, as in *Sophoc. Electr.* 5. *Bacch.* 792. δουλεύοντα δουλείας ἱμαῖς, i. e. δούλοις, (thus in Latin, *servitiis*). *Ædip. R.* 1248. τὴν δὲ τίκτουςαν λίσσοι... δύστικνον παιδουργίαν, to which passage Brunch refers in his illustration of Philoctetes' address to Neoptolemus, (*Phil.* 927) *πανουργίας δεινῆς τέχνην ἐχθιστον*. To this class may be referred the appellation bestowed by Clytemnestra on Agamemnon, *infr.* 1414. *χρυσήϊδων μέλιγμα*.

Of instances among the Latin writers we may select the following: *Per eas se Catilina credebatur posse servitia urbana sollicitare*, i. e. *servos qui in urbe erant*. *Sallust. Catil.* § 24. *Cp. id. § 46. Jugurth.* § 66. A still more remarkable instance is, *Catil. xiv.* *Catilina... omnium flagitiorum atque facinorum circum se, tanquam stipulatorum, catervas habebat*. *Cp. Terent. Eunuch.* iv. 3. 3. Horace also, *Carmin.* v. 17. 35. *Cales venenis officina colchicis*. *Vid. Appendix.*

110. Πράκτορι. The translation here given accords with *Soph. Electr.* 958, cited under the head *πράκτωρ* in Dr Maltby's *Thesaur. Gr. Poes.* and Bp Blomfield's *Gloss.* in loc. Thus, *Suppl. (Æsch.)* 635. *διον ἐπιδόμενοι, πράκτορά τε, σκοπόν*. Compare *Phœniss.* 1665. *οὐκ ἔννομον γὰρ τὴν δίκην πράσσεισθί νιν*. Voss's translation, *mit arm zu vergeltungen corresponds perhaps best with ἀντίδικος*, v. 40. Compare the passage cited from Demosthenes in Blomf. *Gloss.* *ubi supra*.

117. Βοσκόμενοι. See Bp Blomfield's note. The construction *λαγίαν γίνυναν... βλαβέντα* is illustrated by Matthiæ, *Gr.* § 434. *Cp. supr.* 78-80. *infr.* 298.

119. Αἴλινον... as Bishop Blomfield thinks, a lugubrious strain in prospect of the ills impending over the Atridae: τὸ δ' εὖ νικάτω, a prayer for the favourable termination of affairs. An ambiguity seems intended by the Chorus, which makes the reference either to their immediate enterprise, or to ulterior events, equally probable.

The passage to which Athenæus' observation cited by Bp Blomfield, (*Vol. v. p.* 242. *Bipont.*) refers, is clearly *Herc. Fur.* 348 ss. *αἰλινον μὲν ἐν εὐτυχίᾳ μολπῇ φοῖβος ἰάχει, τὰν καλλιφθογον ἐκάβραν ἱλαύνων πλήκτρῳ χρυσίῳ... one*, it may be remarked in *transcursum*, illustrative of the expressions of the Chorus *infr.* 1041-46.

120. *Κεδνός*. See *Appendix*.

127. *Πρόσθε*. This admits of reference to the exhaustion of the city's wealth in consequence of the long-protracted siege. Hector's address to the *ἱπικευροί*, Il. ρ', 220-6, countenances this supposition.

129. *Κνεφάσῃ . . . στόμιον*. To tarnish the *bit* means to detract from the splendour of the achievement of the Greeks in subjugating Troy. See *Appendix*.

This and the following verse are arranged by Herman into a Dactylic dimeter and a Hexameter. His emendation *ἀγα* (vid. Blomf. *Not.*) was proposed in consistence with his canon respecting the former species of verse stated in his *Elem. doctr. metr.* lii. 6.

131. *Οἴκῳ*. See *Appendix*.

137. *Τόσον περ*, etc. to be received in continuation with vs. 135, *αἴλιον . . . νικάτω* being interposed. The whole passage 129-140 presents thus one continued series of prayer that ill may be averted, and the ground on which it was apprehended. In 133 sq. receive *πτανοῖσι*, . . . *θυομένοισι* as in *statu absoluto*, not as, according to Pr. Scholefield, the epexegeais of *οἴκῳ*, the Atridae. In 138, Bp Blomfield's emendation, *ἐλείπτουσι* is ingenious, and accords well with v. 117 *supr.*

142. *Αἰτῶ*. "An legendum *αἰτεῖ* in imperativo!" Blomf. *Not.* It is preferable in point of sense, but I regard *αἰτῶ* as the better reading. The sentence thus proceeds, *αἰτῶ κρᾶναι* ξ. τ. *ἰήϊον* δὲ *καλῶ* π.—*μὴ τεύξῃ*, as above v. 1. *θεοὺς μὲν αἰτῶ*.

The first address is to Diana, the offended deity, that unmixed good may be the result of an omen from which evil may be apprehended . . . *δεξιὰ, κατὰ μομφα, φάσματα*. Comp. *Æn.* iii. 34. *Nymphas venerabar agrestes Rite secundarent visus, omenque levarent*.

148. *Μίμνει*. Vid. *Appendix*.

151. *Ἐν ἀγαθοῖς . . . μόρσιμα*, as v. 143 *δεξιὰ . . . κατὰ μομφα*. The plaint (*αἴλιον*) was in unison (*δρόφωνος*) with the latter of these; *τὸ δ' εὖ νικάτω*, with the former.

155. *Ζεύς*, etc. The ultimate issue which is to set the minds of the Grecian chiefs at rest respecting the omen remains as yet in obscurity; events alone can clear

it up, or *Ζεύς*, the sovereign Ruler, and fountain of all wisdom. Nor does uncertainty much longer exist; the Grecian fleet is detained by adverse winds; and the Augur of Jove is prompt in declaring the cause of the calamity.

This view appears to me the clearest and most consistent with the genius of the language. The arrangement which I have adopted frees the passage from the objectionable construction offered of *πλὴν διός* (v. 160) in Pr. Scholefield's note, and from the equally objectionable interpretation of the sentence, *εἰ τὸ μάταιον . . . ἐτητύμως*, given by Bp Blomfield, it introducing a thought altogether irrelevant to the facts of the narrative. The first of these Schütz attempts to obviate by his emendation, *πλὴν ἐκ διός*. Comp. *Var. Lectt.*

The construction proposed is, *Ζεύς, ὅστις π. ἰστ.* (*εἰ τοῦδ' . . . πλὴν διός*), *λέξαι* ἂν *ἔτ.* *εἰ χρὴ βαλεῖν κ. τ. λ.* removing the full stop from *ἐτητύμως*, and supplying *λέξαι* from v. 163.

157. *Τούτο*,—referred to the noun implied in *τόδε*, v. 155. Thus Plato in *Tim.* (V. ix. p. 302. a. Bip.) *ὁ δὲ πᾶς οὐρανός, ἡ κόσμος, ἡ καὶ ἅλλα ὅ τι ποτὲ ὀνομαζόμενος μάλιστα ἂν δέχοιτο, τοῦθ' ἡμῖν ὀνομάσθω*. This construction Cicero has preserved in his version of the passage.

160. *Πλὴν διός*. The Scholiast cites the *Hippolytus*, 1195, *Ἐ μέγα μοι τὰ θεῶν μελεδήμαθ', ὅταν φρίνας ἔλθῃ, Ἀέπας παραιρεῖ*, in illustration of the sense affixed by him to the context, which is, to receive *διός* as expressive of the Divinity, not the Name.

172. *Στάζει*. This word is beautifully expressive. The power of conscience is resistless as it is secret. The slumber of sense disarms it not; the soul is still awake, oppressed by the load of guilt, and alive to the anticipation of punishment. Compare the exquisite image in Job cited *supr.* v. 13.

Compare also for illustration of the word the passage cited from Herodotus in Bp Blomfield's *Glossar*. Add *Hippol.* 537. *ἔρως, ἔρως, ὁ κατ' ὀρμάτων στάζει πόθον*. *Athenæus* (xiii. 75. from *Alcman*), *ἔρως με δ' αὖτε, κύπριδος ἔκατι, γλυκὺς κατεῖβων καρδίαν λαίνυ*.

175. *Βίαιος*. This I have translated, *subaudito ἰστί*. See Bp Blomfield's note. Thus *inf.* 377. *ὑπερελῆς τε (γυβντο) . . . πύκῃ*. Schütz adopts the Aldine

βιαιώς. βιαιών might also be read, χάρις being referred as a subject to ἡλθε. Voss renders the passage in accordance with the 2d of these readings, *huld der Götter traum, die allgewaltig Steuern dort auf hehrem Siz.*

176. Σέλυ. ἡμέν. Compare *Rhesus*, 547. *συνδόντος ἡμίνα κοίτας φονίας ὑμνεῖ . . . μέριμναν*, the true construction of which has been assigned by Reiske. Barnes and Heath wholly misconceived it.

180. Ἐμπαίους, *incidentibus*. Maltby, Schütz. Blomfield's preferable; see *Glossar*. Voss translates, in *androhend Ungemach gefasst*; but the anger of Diana had already shown itself.

183. Πέραν. Vid. *Glossar*. Blomf. in loc. Add to the authorities therein cited *πίρην ἀλός*, II. β', 626.

187. Ἄλαι. The Abstract for the Concrete. Thus *Aj. Fl.* 381. *κακοπινίστατον τ' ἄλχημ στρατοῦ, Frau*, for *ἀλήτης*. On this metonymy cp. not. supr. 108.

194. Μάντις. See *Appendix*.

203. Ρεῖθροις. Herman reads, *ρεῖθροις πατρώνος χείρας βωμοῦ πέλας*. *De Metr.* II. 20. 14.

205. Διπύοναυς. *Lucian. Contempl.* § 1. *μῖαν ἡμέραν λειπόνως γενίσθαι*.

208. Ὅργῃ περιδύρω. "*Æquum est socios (cf. 206.) vehementer ex animo cupere sacrificium virginis sanguinis, quod ventos coerceat*. In his paullo durius ὄργῃ ἐπιθυμῖν, longe durissimum ὄργ. περ. ἐπιθ." *Scholef.* Bp Blomfield compares *αἰνόθεν αἰνῶς*. This repetition of a first notion, rendering the meaning more intense, is not unusual; it implies the force of the Superlative, and is one of the remains of the language in its simpler state of construction. The Sacred writings present numerous examples. See *Appendix*.

We may compare with the form *περιδύρω* the reading *ὑπερκότως* infr. 453.

Porson refers to this passage in his note on *Med.* 254., as also to vs. 1423 infr. (*περιώδυνος*) for illustration of his canon respecting the admission of *περί* into tragic composition. Before a vowel either in the same or different words he regards it as excluded from the Senary, the Trochaic, and the legitimate Anapaestic, and restricts its admission into the others to the cases of Adjectives and Adverbs. Even this he alleges to be rare.

210. Εὖ γὰρ εἶπ. I have rendered this according to Schütz's emendation of Stanley's version. See his Note.

213. Τόθεν, etc. Blomfield's interpretation of this passage makes *τὸ παντότολμον* the subject to *μερίγνω*, and *φρονεῖν* (τὸ φρ.) dependent on the latter as object. The most natural appears to me to be, *μερίγνω* (*he changed his disposition of thought*) ὥστε φρ. τὸ παντότ. This I have perceived to be Fr Scholefield's view.

The reader will readily appreciate the changes in punctuation which I have introduced. They appeared necessary to the full conception of the Poet's meaning.

216. Παρακοπά. See *Appendix*.

217. Ἐτλα. The proper construction of this sentence is that which refers *ἀρωγὰν* and *προτέλεια* to (τὸ) *θυτήρα γενίσθαι* regarded as a substantive. Compare the *Phœniss.* 1234. *τὼ παῖδες τὼ σὺ μύλλετον, τολμήματα αἰσχίστα, χωρίς μνημαχείν παντὸς στρατοῦ*. Thus in *Cicero's Orator*, § 16, we meet, *Id mihi querere videbare, quod genus istius orationis optimum judicarem; rem diffidulam*, etc. Cp. *De Oratore*, II. 19. *quingus faciunt quasi membra eloquentiæ, inventa quid dicas, inventa disponere, deinde ornare verbis, post memoria mandare, tum ad extremum agere ac pronuntiare; rem sane non reconditam*.

Wakefield cites this passage, as also *Iphig. in Aul.* 1177. *Sophocl. Electr.* 532. in illustration of *Lucret.* I. 100.

The meaning of *πρωτοπήμων* in vs. 217 has been variously assigned. As (supr. 173) *μνησιπήμων* πόνος means anguish of soul arising from recollection of past sorrows, so here *παρακοπά πρωτοπήμων* may be translated, *Frenzy arising from the first commission of crime*. 'Αρχικάκος (*Il.* I, 63) corresponds in sense with Bp Blomfield's first interpretation. *ΑΙ. παρακ. πρωτοκ.* The first criminal impulse, as in the *Andromache*, 865. *πρωτόπλοος πλάτα*. Or finally, (as the Schollast explains it,) *ἡ μίλζων τῶν ἄλλων πημάτων*. This is in some measure countenanced by *Rhes.* 906. in which *ἀριστότοκος* means *Best of offsprings*. The passage is, *ὅς μ' ἀπαῖδα γίννας ἔθηκεν ἀριστοτόκοιο*, and affords an instance of the same usage which occurs in the *Orestes*, 376. See Beck's Note.

219. Προτέλεια. Seneca well expresses this, *lustrale classi Doriæ caput*, *Agam.* II. I. as the sacrifice of Iphigenia

was lustral in behalf of the fleet, the detention of which was due to the insult offered to Diana. Hence Lucret. i. 101. *Exitus ut classi felix faustusque daretur*. Agreeably to this Voss renders the passage, *und Einsegnung der Schifffahrt*. Comp. *Iphig. in Aul.* 434. 723. The false representation under which Iphigenia was brought to Aulis, connected with the proper meaning of *προτίλαια*, (vid. *supr.* 63. Hopfner. *Not.* in l. c. Eurip.) renders its use here more emphatic.

223. Μετ' εὐχάν. Comp. II. γ', 275.

226. Προνωπῇ. *Pronam.* Blomf. Perhaps to keep the attendant circumstances more out of view. Qu. *præcipientem*? *With headlong haste*... thus corresponding with *πᾶντι θυμῷ*. Heath cites this passage in his note on the *Alcest.* 144. explaining *προνωπῆς*, *qui corpore prono ad terram fertur*; it becoming thus expressive of persons dying. *Στελεῖται προνωπῆς*, *ibid.* 187. appears to signify, *issues with precipitous speed*, thus sanctioning the 2d meaning. Monk on *Hippod.* 376. translates it, *forward, εἰς τοῦμα-προσθεν φερόμενος*, of which *Androm.* 730. affords an instance in the Metaphorical sense, *προνωπῆς εἰς τὸ λουδοπεῖν*.

The German Translator, Voss, seems to have adopted Heath's transposition, *πᾶντι προνωπῇ θυμῷ*, as he renders the clause *wie sehr sie räng' hinabwärts*. This adds an interesting feature to the description, but is scarcely sanctioned by the usage of the term. *πᾶντι θυμῷ* is moreover better understood of the parent's anxiety to end the scene of horror, to which he was compelled, as speedily as possible, and that of the attendants to comply with his orders.

Ibid. Λαβεῖν ἄερδην. *Sublata virum manibus... deducta est.* Lucr. i. 96.

230. Κρόκου βαφάς. *Infulus.* Schütz. *Festas sanguine tinctas*, Schol. citing 1090. *infr.* I have adopted Bp Blomfield's meaning. Thus the *dye* is used for the garment in Claud. v. 450. *Et qui sidonio velari credidit ostro*. Comp. Virg. *Georg.* ii. 506. *Sarrano dormiat ostro*. et pass. It is not improbable that Euripides uses *βαφαῖς* in this sense in *Herc. Fur.* 1181. *πλᾶγχθεις ἑκατογκεφάλων βαφαῖς ἑδράς*. The common interpretation is *Venebris*; I should translate it, *Feste cruce venenato imbuta*. Bp Blomfield's observation respecting the Homeric usage (Vid.

Glossar.) hardly applies to the case of an Attic poet.

Ibid. Χέουσα. A metaphor not unusual. Thus the Latins, *fundere velamina*: comp. Virg. *Cal.* 129. *Festis Gortynia... poplite fusa tenus*, Claud. xxxv. 33. *tunicisque fluentibus auras Excipit*, Ovid. *Art. am.* iii. 301.

233. Ὡς ἐν γραφαῖς. This image presents us with the twofold conception of the beauty of the suppliant, and the silent eloquence of her appeal. Bp Blomfield has expressed this happily; comp. *Glossar.* in loc. Schütz has detracted much from the force of the comparison by limiting it to the first alone.

We may remark also Lucretius' variation from his original in this instance. With him the silence of Iphigenia arises from the terror with which she views the preparations around her. Æschylus effects the same by the precautionary measures resorted to by her father. Both are finely conceived, and possess, each, their peculiar beauty.

Compare with *πρίκουσα* in its meaning here, (Blomf. *Not.*) *infr.* 1192. *σὺν ἐντίροις τε σπλάγγν'... πρίκουσ' ἔχοντες*. This has not been rightly conceived by Voss, who appears to have fallen into Schütz's error of connecting *πρίκουσα* with *γραφαῖς*. With this exception, his version is highly spirited: *zur Erd' ihr Safrangewand nun senkend, Warf sie jedem der Opfer Vom Aug' ein Flehgeschoss um Mitleid; Und reizend, als im Kunstgemälde, Wollte sie Red' erheben*.

237. Τριτόσπονδον. Herman's reading *τρίσπονδον*, as also his arrangement, has been adopted by Schütz. That of Porson, by Blomfield. On the general meaning (*πολλὰς θυσίας ποιοῦντα, καὶ εὐχίας*, etc. *Schol.*) commentators are agreed, but not so on the mode of deriving it from the signification of the word. I incline to Bp Blomfield's opinion, who explains it by an allusion to Jupiter the Preserver.

A passage in the *Supplices* favours this, *καὶ ζεὺς σωτήρ... οἰκοφύλαξ Ὀσίων ἀνδρῶν*, 26. The rite of libation in honour of Tutelary deities is illustrated by Hor. *Carm.* iv. 5. 31. *Hinc ad vina redit lætus, et alteris Te mentis adhibet desum. Te multa prece, te prosequitur mero Defuso pateris*,—implying its repetition.

241. Δίκα. I had conjectured *δίξω*, and find, from Bp Blomfield's note, that Elmsley preferred it. *μάθεῖν*, the Infini-

tive with the ellipsis of the Article; thus 174 *supr. infr.* 468. 567. 1612. Cf. Anacr. ii. 6. φύσις ἔδωκε . . . τοῖς ὀρνέοις πέτασθαι. Aristoph. *Nub.* 486. *SO.* ἐνεστί δηγά σοι λέγειν ἐν τῇ φύσει; *Str.* λέγειν μὲν οὐκ ἐνεστ' ἀποστερεῖν δ' ἐν. Comp. Hermann on Viger. § 30. and Blomfield's Obs. on Matthiæ. p. xlvii.

The Hellenism (viz. of the use of the Infinitive in a substantive sense) passed to the Latins. Thus Horace, *ridere decorum.* *Dulce est pro patria mori.* Sallust, *Jugurth.* lxxv. *Nam gerere, quam fieri, tempore posterius, re atque usu prius est.* Cf. *Catil.* iii. init.

242. Ἐπιρρέπει, a Metaphor (vid. illustr. Blomf. in loc.) from a Balance. The measure of wisdom which endurance throws into one scale is more than compensative of the weight in the other, and raises it aloft.

Vra. 241-4 express in general the consequences of guilt, and the folly of anticipating sorrow by searching into futurity. The words (especially the first) may be supposed to allude to the present circumstances of the royal family of Mycenæ. Ve. 245 proceeds continuously with 240, *αὐραῖς* being referred to the *ρέχυναι* therein. Voss renders this according to the reading *σύννοθρον αὐγαῖς*, (Vid. Scholfield's Note,) *denn Klar erfolgt's einst mit hellem Taglicht*, and Humboldt (See *Not.* Blomf.) to *σύννοθρον αὐγ.* *dem Tag entsprechend.* Neither presents so natural a conception as the above.

Ibid. Τὸ μέλλον, etc. Comp. Milton, *Comus*, 359. *Peace, Brother, be not over exquisite To cast the fashion of uncertain evils: For grant they be so, while they rest unknown, What need a man forestall his date of grief, And run to meet what he would most avoid?*

247. Ἀγχιστον . . . ἔρκος . . . referred by Schütz to Clytemnestra, whom the Chorus now sees approaching. The Seniors however undoubtedly speak of themselves, as the flower of Argos was engaged in the Trojan expedition, and they might justly be styled its *μονόφρ.* ἔρκ. This they allude to in their pathetic detail of the attendants of old age *supr.* 71 ss. Comp. 190.

*Οἷς is frequently used in this sense, viz. designative of the person who speaks. Comp. *Alcest.* 340. *κοῦτις ἀντὶ σοῦ ποτε Τόνδ' ἀνδρα νόμφη Σεισαλὶς προσφθίγεται.* Cp. 706. and Monk's note on the former. An example occurs *infr.* 1415.

κεῖται γυναικὸς τῇσδε λυμνατήριος. This usage passed to the Latins; thus Terence, *Heaut.* Prol. 13. *sed hic actor tantum poterit a facundia, etc.*

The connexion in fine of *ἀγχιστον* with *ἀπίας γ.* is preferable to the ordinarily received one *ἔρκος γαίας*. It should be rendered, *nearest to*, i. e. most interested in the welfare of, *the Argian land.* Comp. *Troad.* 48. *ἔξεστι τὸν γίνεαι μὲν ἀγχιστον πατρός.* The expression in the *Œdip. R.* 919. *ἀγχιστος γὰρ εἰ*, might perhaps better be rendered, *for you take most interest in*, than (as Brunck does) with reference to place.

252. Πεπυσμένη . . . in a middle sense. This is illustrated at considerable length by Bp Blomfield in his *Remarks on Matthiæ's Gr.* p. xlvii.

254. Κλύοιμ' ἂν εὐφρων. See Blomfield's *Glossar.* Voss renders it accordingly, *vernähm' ich gern wol.*

256. Ἔως. Add to Bp Blomfield's illustrations of this expression *Genes.* i. 5. *And the evening and the morning were the first day*, the conception implied in which is illustrated at much length by Commentators. See Drusius' and Gataker's Notes h. l. in the *Critici Sacri*, as also Grotius *de Veritate R. C.* § xvi. Cp. notes 12-15. It passed, as is evident, to the other nations of antiquity from this source.

257. Μείζον ἐλπίδος. Thus *Thucyd.* ii. 50. *ἡ νόσος, πρᾶγμα μόνον δὲ τῶν πάντων ἐλπίδος κρείσσον γεγεννημένον.* Comp. (cited in *Matthiæ*, § 451.) *Herod.* ii. 35. *Xenoph. Mem.* iii. 11. 1. and again *Thuc.* ii. 50.

259. Πῶς. On this arrangement of the dialogue, the *Diverbial*, (*στιχομυθία*), the reader is referred to Hermann *de Metr.* iii. 20. The instances in this drama are 521. 596. 906. 1016. 1219. 1280. 1316. 1641. 1657. sqq. This artifice of the Greek Tragic to impart variety to the form of his dialogue, and paint more vividly the increased excitement of the speakers on particular occasions, has not been overlooked by Milton in his beautiful imitations of the ancient school. Compare, for example, the dialogue between Comus and the Lady, *Mask*, etc. 277-90. Also, *Sams. Agon.* 1062.

262. Φρονούντος . . . κατηγ. The following passage from Xenophon may serve as an instance of this construction: *ἤσθησαι οὖν πῶποσί μου ἡ ψευδομαρτυρούντος, ἡ συκοφαντούντος, ἡ*

φίλους ἢ πόλιν εἰς στάσιν ἐμβάλλον-
τος, ἢ ἄλλό τι ἄδικον πράττοντος;
Memor. iv. 4. 11. Cp. *Instit.* Cyr. vii. 1.
22. and *Matthiae*, *Gr.* § 547. on the gene-
ral principle.

265. Σέβεις. This is emphatic, *καὶ γάρ τ' ὄναρ ἐκ διός ἐστι*.

267. Ἄπτερος φάτις. *Vanus ru-
mor*, Stanl. *Subitaneus*, Schütz, Blomf.
Regarding the *a* as Intensive, these
meanings are easily reconciled: thus Voss,
not unsaply, *ein flatterhaft Gerücht*. Com-
pare the expression in the *Odyssey*, ρ,
57. ἄπτερος μῦθος, and Ernesti's Note
with the exposition of Eustathius.

The representation of Rumour, Fame,
etc. which this epithet suggests is very
frequent among Classical writers: thus
Ovid, *Fast.* vi. 527. *Rumor, ut est velox,
agitatis pervolat alis*. *Epist.* xvii. 207.
non ita contemno volucris præconia famæ.
Claud. xlii. 408. *jam fama loquacibus ales
Pervolat oceanum linguis*. xxvi. 201. *fama-
que nigrantes succincta pavorebus alas*.
Cf. *Æn.* vii. 104. *Sed circum late volitans
jam fama per urbis Ausonias tulerat*.

273. Ἀγγάρου. "ἀγγέλιον edd.
vet." Blomf. Thus Wesseling, in his
Note on Herod. iii. 126. remarks the va-
riation of MSS. ἀγγαρήιον, ἀγγελήιον,
ἀγγελιήφορον.

275. Πάνον. On Casaubon's au-
thority Bp Blomfield here edits *πανόν*
instead of the *φανόν* of his predecessors.
Etymology appears to incline towards the
latter. The canon of Phrynichus (p. 91)
respecting this, in which he appropriates
the use of *φανός* to the Comics, is evi-
dently set aside by the two instances
which Athenæus alleges from Menander
and Diphilus (L. xv. p. 700. e.), and this
induces a suspicion of its accuracy re-
specting the Tragic. Indeed the Scho-
liast's remark on *ἰπνός*, Aristoph. *Paz*,
842., viz., *τὰς δὲ λαμπάδας, τοὺς τρα-
γικούς (φασὶ λέγειν), φανούς, ἢ πα-
νούς, διὰ τοῦ π.* is adverse. Stanley
echoes the opinion of Flor. Christ. on this
verse of Aristophanes, who regards *φανός*
as a gloss which found its way into Agam.
275.

277. Νωτίσαι. Porson cites this
passage in his note on the *Phænissa*, 663.
in which he defends the ordinary reading
against Valckenaer's very ingenious emen-
dation *ἐνψικσαι*. He alleges Hesychius'
exposition, *τὰ νῦτα περισκέπασεν*, from
which, as also *Herc. Fur.* 361. cited by

Musgrave, it appears evident that the
great Critic did not conceive the meaning
of the term so inaccurately as the learned
Co-editor of his *Adversaria* supposes in his
Glossar. h. l. The hide of the slain mon-
ster is represented in the latter passage as
mantling the person of Hercules; thus is
the Beacon represented by Æschylus as
spreading its mantle of light over the
watery expanse. The Gloss of the Schol.
on the *Phænissa*. (ubi supra) is quite cor-
rect, *τὸ νῦτον περιεῖλε*.

This notion has been preserved by the
German Translator, as also the form of
expression *ισχὺς λαμπάδος* 278. *ganzhin
der Meerflut Rücken nun umkleidete die
Kraft der Wandelleuchtung*. Periphrases
of the same import are *odora canum vis*,
Æn. iv. 132. and *ὀρνίθων ισχύν*, *Ion*.
160.

286. Γραίας ἔρ. Θωμ. rendered
by Voss, *altgedörrter Heid' Aufstapelung*,
in accordance with Bp Blomfield's *Vetus*.
I have followed Porson.

295. Μὴ χαρίζεσθαι (κατὰ τὸν)
Σεσμὸν π. *not to be found wanting in
their observance of the law regulating the
succession of the signals*. This appears to
be by no means a forced construction.
Fr Scholefield however has (after Wel-
lauer) edited *μηχαρίζεσθαι*, ingenious, it
is true, and one to which Stanley (or Ca-
saubon) approached as nearly as might be,
yet τῶν ὑπὸ λέγομένων. Voss seems
to have adopted the construction *ῶτρ*.
Σεσμ., ὥστε μὴ χαρίζ. π. for he trans-
lates, *trieb er zur Pflicht, willfährig mir
zu sein mit Glut*. Comp. Not. v. 303.

299. Φλέγουσαν (ὥστε) ὑπερ-
βάλλειν κ. τ. λ.

We perceive here an instance of the
σχῆμα πρὸς τὸ σημαίνον, the gen-
der in *φλέγουσαν* respecting the sub-
stantive expressed by periphrasis in 297.
Another modification of this *σχῆμα* is
illustrated supr. 80. in Bp Blomfield's
note, where the substantive implied in
ὑπεργήρων 78. determines the gender of
ἀρείων and supplies the subject of the
following verb, *ἀλαίνει*. Shakspeare has
adopted this construction in a remarkable
passage, *K. Henr.* vi. 2d P. iii. 2., *Ofst
have I seen a timely parted ghost, Of ashy
semblance, meagre, pale, and bloodless,
Being all descended to the labouring heart;
.... Which with the heart there cools, and
ne'er returneth To blush and beautify the
cheek again*.

303. **Λαμπαδηφόρων νόμοι.** Cp. *Glossar.* Blomf. wherein this expression is illustrated from the Panathenæan contest. Compare Plato, *De Republ.* i. p. 328. a. *Herod.* viii. 98. *κατάπερ Ἕλλησι ἡ λαμπαδηφορία, τὴν τῷ ἡφαιστῷ ἐπιτελείουσι*, in his Note on which passage Wesseling refers to these verses of *Æschylus*. Cicero (*ad Herenn.* 4.) has a beautiful allusion to this custom of the *λαμπαδηδρομία*. . . . *Non enim, quemadmodum in palestra, qui tædas ardentis accipit celerior est in cursu continuo, quam ille qui tradit; ita melior imperator novus qui accipit exercitum, quam ille qui decedit: propterea quod defatigatus cursor dat integro facem; at hic peritus Imperator imperito exercitum.* Lucretius presents a different application; *Inque brevi spatio mutantur secula animantur, Et, quasi cursores, vitæ lampada tradunt.* Cp. Pers. *Sat.* vi. 61.

312. **Πρέπειν** . . . "valet apparere." Bp Blomf. *Gloss.* Rather, *conspicuum* . . . *clarum esse*. It is a figure not unusual with our Poet to refer to one sense perceptions which are the proper objects of another; ex. *Sept. c. Th.* 100. *κτύπον δίδορκα*, with which Schütz in his Note compares *Ed. R.* 196. *Prom. vinct.* 21. Thus we read in the *Apocalypse*, i. 12. *καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν ἣτις ἐλάλησε μετ' ἐμοῦ.* Cp. *Æn.* ii. 301. *clarescunt sonitus*.

I have expressed in the translation what I conceive to be Clytemnestra's meaning by *οἶμαι πρέπειν*. Thus v. 316. *ἀκούειν ἔστι.* *Existimo apparere* is much too weak a conception for *Æschylus*.

316. **Συμφορᾶς διπλ.** Placed, the Abstract for the Concrete, appositively with the Genitives in the preceding verse; or constructed, *ἐνεκα τῆς συμφορᾶς*, with *διπλῆς* in the sense in which it occurs *infr.* 625.

319. **Παῖδες.** Commentators are much perplexed to account for the apparently incongruous connexion of this word with *ἀνδρ. κασιγν. γερόντων*, as though it expressed not the general notion of the Young. In cases, such as this, of collective designation, the gender used is the Masculine.

The reference of *παῖδες* may also be restricted to *γερόντων*, as has been done in the translation, the other degrees of relationship being (see Schütz's Note) supplied to *παιτῶκότες*.

321. **Νυκτίπλαγκτος** . . . misconceived by Schütz, as it should appear by his despatching it with the translation *noctivagus*. Its Transitive force is accurately stated by Bp Blomfield, *Gloss.* v. 11.

Νῆστις, in the following verse, is to be joined with *πόνος*, not *τούς*, as Schütz has done. The sense, *νηστείαν ἄγων*, expressed in the Version, is perhaps the best; but another, and a yet more poetical conception, may be regarded as implied in *νῆστις*, viz. the still unsated appetite of the conquerors for blood. Hence in Homer the expressions, *ἄτος πολέμοιο, μύθου ἀκόρητος*, etc.

327. **Εὐδαίμονες**, as *beati* among the Latins; or in an especial sense, their present being contrasted with their late condition. Schütz's reading *δυσδαίμονες*, and his effort to reconcile it to the sense of the context, are equally inadmissible. Hermann has proposed *ὥς δὲ δαίμονες*, with the agreeable picture doubtless present to his mind of the life of the Celestials drawn by the Epicurean Poet, i. 57.

331. **Ἀνθαλῶεν.** In this verse Hermann (*Vid. adnot. Fig.* § 283.) reads *ἀνθαλοῖεν*. He cites it in conjunction with *Ed. R.* 139. 339. 445. etc. as illustrative of the force of *ἀν* in modifying and limiting propositions. The first *ἀν* he conceives to refer to *αὐθις*, and its office to be, to imply the possibility of reverse happening to the victor. Comp. *infr.* 336.

The learned Matthiæ, however, regards the first *ἀν* in these cases, as also in others which he cites, (*Antig.* 466. *Thucyd.* i. 136.) as redundant, conceiving the sense to be no farther modified than has been already done by the principal verb with the single *ἀν*. See *Gr.* § 599. He agrees with Hermann (*De Partic. ἀν*, iv. 5.) in regarding the usage as principally confined to the Attics.

335. **Κάμψαι.** The construction in this passage is, *διαύλου (δρόμου), νοστῖ μου σωτ.*, q. d. the remaining part of the *διαύλος* (see *Gloss.* Blomf.) which conducts homewards in safety. Comp. *infr.* 1211.

336. **Θεοῖς.** This passage has considerably perplexed Commentators. On the whole, I should prefer Porson's reading, *Θεοῖς δ' ἀν, ἀπλάκητος*, etc. and exhibit the sense thus; *But, should the army, deviating from the line of duty which I have recommended*, (332 ss.), re-

turn, the gods may still preserve a remembrance of the calamities they have wantonly inflicted; . . . a ground of apprehension sufficient, without the addition of other woes, to enhance their punishment. Ἀπλάκτης is here received in its Moral import. It admits also the rendering. . . . If the host should pursue its wandering course over the deep, the vengeance of the gods, etc.

On the orthography of ἀπλάκτης the reader is referred to Monk's Note on the *Alcestis*, 247., and to Hermann's Treatise on the particle ἄν, iv. 5. in explanation of the form θεοῖς δ' ἄν γίνουτ' ἄν. Comp. Porson's Notes on the *Medea*, 369. *Hecub.* 736. By attention to this point of grammar he effects a beautiful emendation of *Helen.* 299. in his note on the *Orestes*, 51. as also of v. 1109. Comp. *Ædip. R.* 139. 1053. *Aristoph. Thesmoph.* 196. See *Appendix*.

The Edit. Scholef. differs from the preceding only in exhibiting the form ἀμπλάκτης, in which it follows Stanley and Schütz, and connecting θεοῖς therewith, rendering them *diis obnoxius*. This also Schütz had done. The construction however of the ἄν *repetitum* is preserved.

Bp Blomfield rejects this form, conceiving it to have been probably an Ionism. Cp. *Note*. I have expressed in the Translation what appears to be his meaning, adopting for πρόσκαιρα in 338. the sense furnished by Aristotle in the passage cited in the *Glossarium*. The two clauses, ἀναπλάκτης εἰ μὲλοι στρατός, εἰ πρόσκαιρα μὴ τ. κ. are so connected as to present the latter as the epexegetis of the former. Vid. *Appendix*.

In each form of this passage, 336-8. which we have noticed, the distinction between the κατὰ πρόσκαιρα, calamities arising from the contingencies of situation, and those implied in 337, which respect a known and appreciable cause, appears to be particularly contemplated. Most so, perhaps, in the former, in which the connexion we have spoken of, 336 and 337, as Condition and Epexegetis, does not hold.

342. Ἐμφρόνως, *Abresch*. I have so expressed it.

343. Πιστὰ τεκμήρια. *Supr.* 263. 306.

356. Ὑπὲρ ἄστρον, *nimis alte*, Pr Scholef., citing Jupiter's expression in *Luc. Tim. φιλοτιμώτερον ἡρόντισα*. Bp Blomf. *υπεραίρων*, hesitatingly, a Meta-

phor from the Stadium, *infr.* 769. The version exhibits the sense common to both.

May we not conjecture ὑπὲρ αἴσαν, *præter id quod fas est, temere*. Αἴσα personified signifies the Ruling power to which Jupiter himself was esteemed subject; hence the first acceptance; thus ἀτα is personified, *infr.* 714.

In this view, we may receive πρὸ καίρου and ὑπὲρ αἴσαν as (contrary to Schütz's idea) indicating the same notion: Jupiter sends not forth his bolt against Paris until his measure of iniquity has been fulfilled. That were acting unadvisedly . . . not according to the behest of *Æsa* . . . unjustly. The latter of these notions occurs in Homer, in a speech of Paris himself to Hector, *Il. ζ', 333*.

Αἴσα is moreover a word in use among the Tragicæ. Cf. *Androm.* 1192. *Aj. Fl.* 256. *Suppl. (Æsch.) 657*.

357. Σκήψειεν. See *Appendix*.

Hermann places verses of this kind in the same class with Spondaic hexameters. As other instances he adduces *Pers.* 32. (compare however Bp Blomfield) and *Supplices*, 8. Those cited by Gaisford, *Sept. c. Th.* 832. and *Suppl.* 989. (953. Scholef.) he regards as corrupted. *De Metr.* ii. 32. 10.

He refers also to this passage, in connexion with many others, as an instance of his Canon respecting the use of the Optative with ἄν for the Subjunctive. *De partic. ἄν*, iii. 5. The latter construction being the more usual, was perhaps the basis of Burges' emendation cited in Bp Blomfield's Note from his *Preface to the Troades*, 25.

358. Διὸς πλαγάν. The arrangement of this Strophe, which has much perplexed Commentators, adopted in the Version is; διὸς πλ. ἔχουσιν are taken in connexion with ἔγγονοι, v. 365. the intermediate passage being included in a parenthesis. A period is placed after ὑπέρφεν in v. 368., and Hermann's reading in part adopted in v. 369., viz. ὅπερ γε βέλτιστον ἔστω δ' ἄπ. The sentence 364 sq. δ' δ' οὐκ εὐσεβής, stands in strict connexion with εἰπείν πάρεστι γούτο, etc. v. 358., q. d. Recent events have proved him guilty of impiety, in upholding a doctrine so much at variance with them. Ἐγγονοι πλαγ. ἔχ. is the expression of a general sentiment, with particular reference to the case of Paris. The passage 369-71 expresses a general wish in behalf of those who pursue a course of

conduct, the opposite to that which proved so fatal to the Trojans and their Prince. The reference in 373 is obvious.

The preceding arrangement appears to present a consistent sense, with less violence to the text than other emendations require. The length of the parenthesis 358-365 may be regarded as an obstacle; but we have already met with a separation of a much wider interval between the subject and the verb, *supr.* 177. In that passage we may regard the parenthesis as extending over 181-197.

365. Πέφονται, etc. This is usually derived from φαίνω, 3 pers. sing. præter. pass. I prefer φένω, (*cf.* *Il.* i, 531. ὁ, 563.) with the following arrangement, διὸς πλὰγ. ἔχουσιν (ἔχοντες?) . . . εἰ-πεῖν πάρεστι κ. τ. λ. ὁ δ' οὐκ εὔσεβής (ἔστι) . . . πέφονται δ' (τ') ἔγγονοι, etc. i. e. have paid the forfeit of their want of principle. The metrical system (365. 6. and 383. 4.) is thus preserved unaltered, each couplet being composed of an Antispastus impurus, and an Iambus.

Ἀτολήτων in v. 366. I have translated as compounded of τόλμη and the Epitatic α. This appears much preferable to the construction in *Pr Scholfield's* note.

376. Βιῶται δ' ἃ τάλαινα π. I have rendered this passage according to Schütz's sense, *Fiducia nascitur e priori crimine, et ad plura audenda impellit, etc.* The Scholiast gives another turn to the sentence, explaining *προβουλόπαις* by the desire of accumulating wealth which the unjust man may bequeath to his posterity, regardless of the means used in acquiring it. *Bp Blomfield's* version presents the same idea of provision for offspring, but connects with *προβουλ.*, ἄφε-ρος (*intolerabili modo*) . . . both together expressing the short-sightedness of those who think to benefit their children at the expense of virtue and integrity. *Pr Scholfield's* "ἄφερος pro ἀφέρου" is an Hypallage of the epithet not unlike to that which occurs *supr.* 48. Voss, in fine, renders it . . . *Peitho, Der Ate Kind, zu grausem Rath schnell.* This exhibits a good sense, but is liable to the objection of assuming *προβουλόπαις* to be a Substantive, q. d. *παῖς ἄτας, ὁ ἀφίρως προβουλευόμενος.* This appears forced. Perhaps the learned Translator adopted in part *Musgrave's* emendation, reading *πρόβουλος, παῖς ἀφερος ἄτας.* See *Bp Blomfield's* Note.

379. Φῶς, Schütz. I have so rendered it. Thus *infr.* 389, φῶρ' ἀδικον καθαιρεῖ. *Bp Blomfield* reads φῶς, and by his parallel cited under *αἰνολαμπές, lugubre rubent*, seems to understand it of the guilty ἀνὴρ (373), the splendour of whose station is but a baleful light, misleading the witnesses of his enormities. *αἰνολαμπές σίνος*, the deceitful halo which rank diffuses around crime, placed in apposition with φῶς, as *ταγόν. . . διθρονον κράτος*, *supr.* 108. This is preferable to the construction, *πρέπει (κατ') αἰνολ. σίνος.*

The passage 379-89. is viewed as presenting a continued order of thought: φῶς πρέπει . . . his downfall comes on, μελαμπ. πῆλει δικ. . . ἄδικ. (ὁ θεός) καθαιρεῖ. The punctuation has therefore been somewhat altered. The ποτανὸς ὄρνις in v. 385 expresses by a very natural and beautiful image the transience of the happiness sought for, and the fleetness with which it eludes the grasp. Schütz conceives Helen (*varium et mutabile semper*) to be present to the Poet's thought.

383. Μελαμπαγῆς πῆλει. In this verse Burney (*Tentam. de chor. metr.*) places the stop after the first of these words. The preferable construction is, τρίβω, etc. *δικαιωθείς, πῆλει μελαμπαγῆς*, q. d. *exposes the alley to view.*

393. Κλοπαῖσι. Comp. *infr.* 517. *You stole her from me. . . like a thief you stole her*, are the words of old Priuli to Jaffier in *Venice Preserved*.

397. Βέβακε. Vid. *Appendix.*

399. Προφῆται. These I understand to be the Ministers of religion among the Trojans, whom the Chorus represent as denouncing the vengeance which was about to attend the ill-starred expedition of Paris. The poetical effect is much enhanced by the transition which commences here, and is continued to v. 415., the solemnity of Religion being thus brought forward in aid of the sentiments natural to the occasion. The first two verses, 400 sq., are an Apostrophe to the royal house of Troy, its most distinguished warriors, the adulterous bed of Paris, and the fatal course which Helen has pursued. That this is the proper acceptation is plainly indicated by *πάρεστι* in v. 402. which has been improperly disjoined from 401 by a full stop. A transition is then made to the circumstances of the home she has abandoned, and a beautiful pic-

ture is drawn of the state of suffering to which the Ruler of Sparta has been subjected by her crime—415.

To this arrangement it has been objected that the Chorus could hardly be supposed acquainted with the sentiments of the Trojan *προφήται* (see Schütz), and therefore the address is regarded as one of the Argive, directed to the palace, etc. of Menelaus. But there is no real difficulty in this. The intention of the Poet is effect, and this is manifestly best attained in the former mode, viz., of representing the Trojans themselves as sensible of the enormity of their Prince's conduct.

We may ask, would the Critics who advance this objection deprive *Judges*, v. of one of its most beautiful images (vrs. 28-30.) because the scene, as represented, could not be supposed taken from actual knowledge? It was quite sufficient in this, as in the former case, for the speakers to be acquainted with probabilities, on which to found their address. In truth, to admit the force of this objection were to deprive impassioned poetry of one of its chiefest resources.

402. *Πάρεστι*. I may repeat with the learned Bp Blomfield, "Locum pene conclamatum secundum lectionem vulgata exhibui." The order is, *πάρεστι σιγάς* (*σιγάς* Herm. Qu. *σιγῶς*?) . . . *ἄλοιδόρος*, (from consciousness of guilt,) *ἢ ἐκ τῶν ἀφαιμένων ἄδιστος* *ιδεῖν*, (cp. *Il. γ'*, 156.). The use of *ἄδιστος* is not inconsistent with the rules of correct composition, as appears from Hermann *de Heliad. Æschyl.* in the *Classical Journal*, Vol. xxxv. p. 279. Buttmann's *Gr. Gr.* i. p. 247. With which compare the *Hippolytus*, 1107. *Hecub.* 300. *Isocr.* (Steph.), p. 218. *Herod.* viii. 23. *Il. β'*, 742.

We now proceed to state the principal emendations which Critics have proposed. Hermann first conjectured *πάρεστι σιγάς ἀτίμους ἄλοιδόρος* *Ἄπιστος ἀφαιμένων* *ιδεῖν*, explaining it of Menelaus, but by a very forced construction. Vid. Schütz, *Append.* 472. He afterwards proposed the change which Bp Blomfield mentions in his Note, with an active signification, apparently, for *ἄληστος*, and a passive for *ἀφαιμ.*, to which the latter objects very properly in his Note on v. 403. Bp Blomf. passes it over "sicco pede," unless we except the observation in the *Gloss. Prom.* 946, wherein he proposes *ἄιστος*. Schütz recommends *ἀδίστονος*, spoken of Menelaus. Butler, *ἄπιστος*. Fr Scholfield reads *πάρ. σίγ', ἀρ., ἀλλ' ἄλοιδ.*,

ἄπιστος ἀφαιμένων *ιδεῖν*, referring also to Menelaus, in his utter amazement scarcely crediting his senses. See his Note.

Under these circumstances we are perhaps authorized to render the passage as is most accordant with the general sense, *abhorred of aspect, etc.* and the rather so, if *ἄλιστος*, formed from *λίσσεται* as *τριλλιστος*, (*Il. β'*, 216,) be esteemed as an admissible reading. Analogy favours it, as we meet *ἀγαμος*, *τριγαμος*, *ἄμοιρος*, *τρίμοιρος*, etc. Its claim to admission appears therefore equally strong with the ingenious emendation which Bp Blomfield suggests, *supr.* 138, *ἀλέπτους*, both being *τῶν ἀπὰς λεγομένων*.

It seems strange that those who received *ἄδιστος* as if spoken antiphrastically, did not think of *αἰσχιστος*, unless this be regarded as indicating Personal, rather than Mental, deformity; cp. *Il. β'*, 216. But this were an error; cp. *ε'*, 224.

Voss adopts the reference to Menelaus; *O Lager du! Spuren ihr der Zärtlichkeit! Er steht Verstummt, ein entehrter, Doch ohne Schmähn, gievoll, das süsse Weib zu Schaun.* But I am at a loss to conceive the reading according to which the latter part of this version has been framed, unless it be *ἄδιστον ἐφαιμένος* *ιδεῖν*, or perhaps, *ἀδίστην* *ἐμ. ἰδ.*, (with the same construction as occurs in *Hes. Scut.* 251. *πάσαι δ' ἀρ' ἔντο Αἶμα μέλαν πύειν*.) the verse being a dimeter Antispastic, composed of a pure Antispast, and an Iambic monometer.

408. *Ὀμμαίων*, etc. explained by Schütz of the feeling which statues inspire, not that of love, as they *want eyes*, but admiration. Had Æschylus conceived so, how great had been the loss of Aristophanes!

The obvious meaning is; Menelaus no longer has that present to his sight, which alone enabled him to derive pleasure from surrounding objects. Art and its fairest creations are now a blank before him.

This reference of *ἀχηνία* *ὄμμ.* to the lost treasure of Menelaus has not been preserved by Voss. It is a truly poetical conception.

411. *Πάρεσι*. See *Appendix*.

412. *Μάταν*. See *Appendix*.

414. *Ὀφεις*, etc. *μελανοπεριέργων* *ὄνείρων*. *Hecub.* 71. *Comp. Il. β'*, 71. Milton presents a corresponding image;

and let some strange mysterious dream Wave at his wings in airy stream Of lively portraiture display'd. II Penser. fin. The construction ὁπαδοῖς ἔκνου κελεύθους, in which the first of these words assumes the case of its verb, ὁπηδεῖν, may be illustrated by πολλὰ συνίστορα . . . κακά, v. 1059.

420. Πρέπει. Vid. *supr.* 312. The purport of the Chorus here is to express the general mourning which had occurred throughout Greece in consequence of the disastrous conflict in which its Rulers were engaged. This is forcibly described in 421 ss. Not a family has been exempted from a share in the universal sorrow, not a mansion but contains the sad remembrance of an inmate's fall.

The construction is, *πένθεια τλησικ. δόμ.* (or *ἀνὰ δόμ.*) *ἐκάστ. πρ. συνορμ. to those excited*; or the latter may be received as *in statu absoluto*. Burney supposes a Lacuna here, but the sense appears complete.

It is to be observed, that Pr Scholefield receives *συνορμίνους* as referring to Paris and Helen, "a Græcia simul fugientibus." The view however which we have stated above seems much more agreeable to the context 421 ss., nor does it require the extension of the meaning of *ἐκάστου* mentioned in Pr Scholefield's note.

421. Θιγγάνει. *Mentem mortalia tangunt.* Æn. i. 466. πολλὰ . . . adverbial construction, as πολλὰ λισσομένη, in which case the connexion is *πένθεια θιγγάνει* . . . or to be received as the subject, with *παθήματα* understood.

424. Σποδός. On this usage compare Il. ψ'. 252. Thus *infr.* ἀντήνορος σποδοῦ γεμίζων λίβητας, 429. a custom of the heroic ages which Virgil has not neglected to introduce in his description of the obsequies of Misenus; *ossaque lecta cado texit Chorineus aheni*, Æn. vi. 228.

426. Χρυσαιοβός . . . correlative to *ταλαντοῦχος*, as has been remarked by Bp Blomfield, who explains the former by its connexion with 428-30. These may also severally be rendered, *the traf-ficker in bodies . . . the arbiter of battle* . . . whether with reference in the case of *χρυσαιοβός* to the practice of ransoming the dead prevalent in the heroic age may admit of consideration. Voss evidently inclines to this opinion, as appears from his version, *der Leichen eintauscht um Gold, Ares, etc.* The following, *er, Der*

die Siegewage hält im Speergefecht, is correct. Those who connect *ταλαντοῦχος* *δορός* (See Bp Blomf. *Gl.* in loc.) forget Il. ε', 167. μάχην . . . ελόνον . . . ἐγχειάων.

I have adopted Pr Scholefield's arrangement of the metres in this Strophe and the following Antistrophe, with the exception of *vas.* 431. 448. which are Iambic dim. Brachycat.

436. Σῖγα. *Philocl.* 22. ἄ μοι, προσελθὼν σῖγα, σήμαιν' . . . *Orest.* 140. σῖγα, σῖγα, λεπτὸν ἔχονος ἀρβύλης, etc.

443. Βαρεία, etc. I have expressed the sense in this passage according to Bp Blomfield's interpretation, *rumor popularis cum indignationis idem fere valet ac solennis imprecatio ab urbe facta.* *Τίνας χρέος* is properly, *debitum persolvere*, from whence the transition to the more general *fungi vice* is obvious. In Archda Butler's interpretation, referring *τίνας* to Agamemnon subjected to the effects of popular execration, the words *βαρεῖα φάρις* should be received as indicating the Grecian Ruler, a mode of speech which is not uncommon in our own language, and analogous to that remarked above, v. 108. In this case the Chorus recurs to v. 438. The construction also *βαρεῖα δ' (ἔστιν) ἄστ. φάρ.*, which Schütz exhibits, not certainly induced by its elegance, is avoided.

There yet remains another mode of freeing this passage from its difficulty of construction, viz., referring v. 443 to 437, as an epexegeis, and *τίνας* to either for its subject. The intermediate *vs.* 439-42 are then to be regarded as parenthetical. We have already met with a choral division not unlike this *supr.* 185.

445. Νυκτηρεφές, ad lit. *veiled in night*: a calamity, the concealment of which from present view will enhance its magnitude when inflicted. The construction of *μένει* in this verse is that more usually of *μέμνη*, as is remarked by Matthiæ, *Gr.* § 534. c.

450. Τριβᾶ. Bp Blomfield remarks, v. 190 *supr.*, that *τρίβος* and *τριβή* may possibly have been used in the same sense, namely, *iter*. This I regard as highly probable, and have availed myself of it in the translation to enhance in some degree the beauty of the passage. The construction I should prefer is, *ἐρινύες τιθείσι (remder) τυχ. ἔντα ἄν. δίκ., παλιν. τρ. β.* (*in statu absoluto*, with *γινόμενῃ* understood.), *ἀμαυρόν*.

453. Ὑπερκότως. Bp Blomfield reads here *ὑπερκόπως*, but not for reasons which appear to me satisfactory. Comp. with his Note the Homeric significations of *ὑπερφιάλος*, γ', 106. *ὑπερφιάλως*, ν', 293. σ', 300. *Οἶδ.* δ', 663. *ὑπερβιον*, ρ', 19. Compare the Note on v. 208. *supr.*

458. Μήτ' οὖν αὐτός. The construction proposed by Schütz, *κατίδοιμι ὅπ' ἄλλων*, is more ingenious than just.

462. Ἡ τοι θεῖον, etc. This obscure, and seemingly corrupted passage, I at first rendered according to Schütz's emendation, *θεῖος*. Yet I hesitate as to the propriety of the term. In the ordinary acceptation of the clause we must suppose the Chorus to allude to the words of Clytemnestra, *supr.* 264. *μὴ δολώσαντος θεοῦ*, yet I entertain the same suspicion with Bp Blomfield both of the construction and the sense. Neither has been much improved by Wellauer, or Pr Scholefield, who cites his authority. Voss however accedes; *ob aber wahr, Wer weiss es? ob uol gottesandt nicht sei der Trug?*

The sense exhibited in the Version accords well with the remaining observations of the Chorus, which tend to impress a doubt of the authenticity of Clytemnestra's intelligence.

468. Χάριν, *the favourable aspect, or the feeling inspired by such*. Hence *ἔναινεσαι*, *to assent to, obey its impulses*. Voss appears to follow Schütz's Version, which is not strictly correct. See Bp Blomf. *Not.*

474. Εἴτ' οὖν ἀληθεῖς, with the subject suppressed, on account of its construction with *εἰσόμεθα* which precedes. This is frequent. Cp. Matthiae, *Gr.* § 295. 3.

476. Κατάσκιον κλ. ἐλ. Thus Sophocles, *ελάδοισιν ἐξεστειμένοι*, *Æd. R.* 3. to which passage, illustrative of the usage in general, the Scholiast on the *Supplices*, (*Æsch.*) 348. seems to refer... *τοῖς θαλλοῖς ἱκετηρίων ἐλάδων πεπληρωμένως*. We observe here the custom, not merely of individuals appearing invested with these insignia, but also of affixing them to places which they had occupied on any particular occasion, as was the case of the Danaïdæ in the passage just now cited. We learn indeed from the words addressed to the Cory-

phæus, v. 327., that both were usual at the same time. Cp. 340.

Compare for illustration of this rite Bp Blomfield's Note, Kuster on Aristoph. *Plut.* 764 (Dobr.), and the Commentator on Lucret. ii. 628. *ninguntque rosarum Floribus, umbrantes matrem comitumque calervas.*

477. Κάσις π. Comp. *Sept. c. Th.* 490. *λιγνὸν μέλαιναν, αἰόλην πυρός κάσιν.*

479. Σοί. Compare for instances of the use of this *καρ'* *ἐμφασίν* the *Antigone*, 37. *Ædip. R.* 708. Thus also *μοι* in *Hecub.* 194. *ἀγγέλλονσ' ἀργεῖον δόξαι ψήφῳ τὰς σὰς περὶ μοι ψυχᾶς*... importing extreme interest on the part of the speaker. The meaning intended to be conveyed on the present occasion is, *for your information, comfort, etc.* Compare a similar import of *μοι*, *supr.* 303.

This usage passed to the Latins, and is not without parallel in our own Shakespeare. See *Appendix*. *ἤλις ὀρείας*. *Vid. supr.* 286.

480. Καπνῷ πυρός. *Ignis splendore*; Bp Blomf. Voss, in strict accordance with the Poet's conception, *durch Feuerdampf*. We meet with a usage somewhat similar among the Latins in the case of *Aura*; thus *luminis auras*, *Georg.* ii. 47. *Æn.* vii. 660. *auri per ramos aura refulsit (the gleam shone bright)* *Æn.* vi. 204. The *Argonautica*, iv. 139. present an instance of the use of *καπνός* with the signification of *φλόξ*... *Ὡς δ' ὅτε τυφομένης ἕλης ὑπερ αἰθαλόεσσαι Καπνοῖο στροφάλιγγες ἀπείριτοι εἰλίσσονται*. Compare for illustration of its present use *Pind. Pyth.* i. 43. *Nem.* i. 35.

It seems difficult to conceive how the V. D., whose emendation *ἀχνη πυρός* is cited in Bp Blomfield's note, could have been led to suggest it by the sense (*fumo*) attributed thereto. The learned Prelate objects to it also on the ground of Prosody. On that of sense *ἀνθρ πυρός* had been preferable.

486. Ἰὼ πατρῶν... *infr.* 496... 511 sq.,... 785. Compare *Senec. Agam.* iii. 1. *Delubra et aras cœlitum, et patrias Lares, Post longa fessus spatia, viz credens mihi, Supplex adoro. Vota superis solvite: Telluris altum remeat Argolicæ decus, Tandem ad penates victor Agamemnon suos.* Thus Alfieri; *Rivaggio alfin le sospirate mura D' argo mia: quel ch' io premo, è il suolo amato, Che nascendo calcai.... Voi*

Pecati dei, cui finalmente ad adorar pur torno . . . A. ii. Sc. 4. Compare with 491 *infr.* the address of the *Γυνή* in Aristoph. *Plut.* 771, etc. and that of the Cynic (from Eurip. *Herc. fur.* 522.) in Luc. *Necyom.* § 1.

Ibid. Μεθέξειν μ. *Vid. Appendix.*

495. Καπαγώνιος. . . for καὶ ἱπαγώνιος, according to Heath, Schütz, Scholefield; Blomfield, and Wellauer, καὶ ἀπαγώνιος. The learned Dr Máltby says in his *Thesaur. Morell.* "ἀπαγών. Perperam." Spanheim, induced by the passage in Aristoph. *Plut.* 1162., (in which Hermes uses the words ἱναγώνιος τοῖνυν ἴσονται,) conjectured κάναγώνιος. See the Scholiast on Pind. *Py.* ii. 18. and Heyne's note. *Vid. Appendix.*

496. Ἀγωνίους Θεούς. Thus in the *Supplices*, 344. τῷ φῆς ἱκνεῖσθαι τῶνδ' ἀγωνίων Θεῶν;

497. Τιμάορον. The most usual sense of this is *vindicem*. Cp. Sophocl. *Electr.* 14. πατρὶ τιμωρὸν φόνου. It occurs in Pind. *Olymp.* ix. 124., a passage cited by Heath, in a sense more suited to the present. The Herald styles Mercury thus, . . . the assertor or magnifier of his honour, . . . as any tutelary god may be said to enhance that of any individual whose pursuit in life he patronizes.

502. Δαίμονες αὐτ. *deities placed fronting the east.* Thus Eurip. (*Fragm. Meleagr.* xxi. from Hesych.) ἀντὶ ἡλίου Θεοί. It stands opposed to ἑσπέρους in *Aj.* 805. so that as to its signification all seem agreed. But not so regarding its etymon. The *Scholl. antiqq.* on the latter passage explain it τοὺς ἀντικρὺ τῆς ἀνατολῆς τοῦ ἡλίου, as though to reconcile the discordant opinions respecting its derivation from ἀνατολή (*oriens*) or ἥλιος. The first of these we find approved by Triclinius. . . τὸ ἀντὶ ἡλίου ἀπὸ τοῦ ἀντολίου γέγονε, κατὰ τροπήν τοῦ ο εἰς η, etc. assigning the reason (absurd enough in the particular instance) διὰ τὸ μέτρον. He was led to this doubtless by the form of the word, not recollecting that in compounds of this sort it was the custom of the Ionians to reject the aspiration. See Greg. *de Dial.* cited in Bp Blomfield's Note. Schütz adopts the rendering, *sub dio positos*.

504. Δέξασθε (σὺν) κόσμῳ construct., on which I found the version I have given, preferring it to that of Schütz

(*ut decet*) derived from Abresch. The latter follows, καὶ γὰρ οὖν πρέπει, 507.

505. Φῶς . . . *safety, honour, glory*, contrasted with εὐφρόνη . . . the state of uncertainty and solicitude in which affairs have hitherto been involved, in consequence of a tedious war, the latter being the Darkness which precedes the Dawn of a better hope. The reference to *vrs.* 255 sq. is obvious; and still more so if the emendation ἐκ εὐφρόνης be admitted as probable. Thus we read in the *Persæ*, 303 sq., ἰμοῖς μὲν εἰπας δώμασιν φάος μέγα, Καὶ λευκὸν ἡμῶν νυκτὸς ἐκ μεταγχιμῶν.

In his note on this last passage Schütz illustrates the metaphorical sense of φῶς by Hor. *Carm.* iv. 5. 5. *Lucem redde tuæ, dux bone, patriæ, etc.* with which compare *Orest.* 237. *Med.* 482. Pind. *Olymp.* x. 27. and in many passages, Homer, *æ.* c. ζ', 6. 6, 741. Thus in the beautiful fragment of our poet preserved by Stobæus in his *Ecl. Phys.* x. Τύχα, Fortune, is thus addressed, Σὺ δ' ἀμαχανίας πόρον εἶδες ἐν ἀλγεσι, Καὶ λαμπρὸν φάος ἀγαγες ἐν σκότῳ (ἐκ σκότου?), Προφερέστατα Θεῶν. 9. sqq. The usage is frequent among the inspired writers: cp. Job, xviii. 5. 19. *Isai.* xlv. 7.

509. Μακέλλῃ. Young varies this expression in his sublime passage in the *Night Thoughts*, and *final ruin fiercely drives Her ploughshare o'er creation.* The literal version is, *With the spade.* Thus Voss, *mit des rächenden Zeus schwerem Graunkarst*; "magnifica allegoria, pro *Trojam funditus evertit*," Schütz—which however could not rescue it from the raillery of Aristophanes, who introduces Iris in the *Birds*, 1237, thus parodying it; ὦ μῶρε, μῶρε, μὴ Θεὸν κίνει φρίνας Δεινὰς, ὅπως μὴ σου γένος πανώλεθρον Διὸς μακέλλῃ πᾶν ἀναστρέψει δίκη . . . on which passage the Scholiast observes, τοῦτό φησι παρὰ τὸ σοφὸν κλειον, χρυσῇ μακέλλῃ ζηνὸς ἐξαναστραφῇ. This fragment has not been noticed by Erfurd.

In his Glossary h. l. Bp Blomfield remarks the derivation of the English *Spade* from σπάθη, the Scholiast's exposition of μακέλλα . . . as also of *Shovel* from σκαφεῖον in Apollon. *Lex. Homer.* This is probable; but the German *Spaden* and *Schaufel* appear to be the intermediate links. The Italian *Spada* seems to be derived from the same source.

Ibid. Τῇ κατείργ. Monk, in his

Note on the *Hippolytus*, 527, cites this verse as confirmative of his doctrine respecting the use of the Article for the Pronoun Relative. Valkenär and Pierson had maintained the contrary, the latter of whom is opposed by Brunnck in his Note on *Œdip. Colon.* 1259. The passages cited by Monk are, *S. c. Th.* 36. *Agam.* 983. (37. 947. Blomf.) *Œd. R.* 1055. 1379. 1427. *Œd. C.* 304. *Trachin.* 47. 381. 730. *Electr.* 1144. *Androm.* 811. *Bacch.* 712. *Electr.* (Eur.) 280. *Pers.* (according to Heath's conjecture, approved by Brunnck) 150 (157 Bl.). In this last Porson had proposed *προσπιτνῶμεν* without the Article. Perhaps the reading *τὴν προπιτνῶμεν* were preferable, or *τὴν προπιτνῶμεν*, καὶ προσφθόγοισι χρεὼν ἄντην κ. etc. more especially as Euripides admits ἄντη, the other Homeric form, in the *Alceste*. 898. Monk has cited also *Bacch.* 468. οὐκ' ἀλλ' ὁ σμεῖλην ἐνθάδ' ἔξευξεν γάμοις. In this instance however a reading has been proposed at variance with his Canon, σμεῖλην δς ἔξευξ' ἐνθάδ' οὐ καλοῖς γ. Cp. *Class. J. V.* vi. p. 79.

Bp Blomfield's note on the *S. c. Th.* should also be consulted. Matthiæ, in announcing this rule respecting the Article, errs in supposing that it was confined among the Tragic to the Neuter, and the Oblique cases, as sufficiently appears from the passage in the *Hippolytus* cited above. See *Gr.* § 291.

515. Πάρις γάρ . . . Lit. for neither has Paris, nor, etc., . . . crime to boast of exceeding the measure of its punishment; they have, on the contrary, (520,) been doubly requited.

517. Ὀφλὼν δίκην, *damnatus judicio; debitor ob rem judicatam.* Blomf. Cp. Viger. in voc. ὀφλ. *Class. Journ.* V. xxxiv. p. 40. Thus ὀφλήσει κακίαν, *Œd. R.* 512. ὀφλίσκάνειν γελῶτα, *Luc.* are extended applications of the phrase.

The reader will observe the analogy of expression used here and in v. 41. ἀντρίκος.

518. ῥυσίου. The words ῥύσι' ἐλαυνόμενος occurs in *Il. X.*, 673. the sense being obviously (as appears from v. 685.) *pledges for the payment of debts.* In this sense it is explained by Brunnck in his note on the *Œdip. Colon.* 858. (viz. *pignus quod auferitur ob rem debitam*), as also by Eustathius in his commentary on the passage in Homer, *supr. cit.* From this particular sense it may naturally have

passed to the general one of *booty, prey*, etc. and thus (as Schütz receives it) may signify in the present instance Paris' deprivation of his illgotten gains.

But a meaning yet more emphatical may be deduced from the *Philoct.* 959. φόνον φόνου δὲ ῥύσιον τίσω τάλας, namely, *pretium redemptionis*, and thus Paris be represented as so heinous a transgressor as to be debarred from availing himself of the custom of buying off the punishment due to his crime, the only admissible satisfaction being the entire destruction of himself and his kindred.

The passage in the *Supplices*, 140 (Scholef.) in which ῥύσιος signifies a Deliverer, suggests another interpretation. This is indeed quite accordant with the former, as the enormity of his offence excluded Paris as well from the protection of Heaven as from the ordinary laws of compromise. The gloss of the Scholiast (τοῦ ῥύσασθαι τοὺς τρώας) countenances, as far as the sense is concerned, the second of these interpretations. Compare Pr Scholefield's Note h. l. and *Il.* σ', 497. The interpretation I have assigned in my note on v. 507. favours his sense.

519. Αὐτόχθονον. I have preferred this reading to that of Bp Blomfield for the reason assigned in Pr Scholefield's note. The construction is precisely the same as that in v. 135. for αὐτότοκον, σὺν αὐτῷ τῷ τόκῳ . . . σὺν αὐτῇ τῇ χθονί.

Iliad. Ἔθρισεν, as a harvest doomed to destruction. The Metaphor is in some degree illustrated by the expression in the *Iliad*, φυλόπιδος . . . ἧς τε πλείστην μὲν καλὰ μιν χθονί χαλκὸς ἔχευεν . . . on which see the note in my *C. S. Vol. ii.* p. 343.

521. Τῶν ἀπὸ στρατοῦ, i. e. στρατιῶτων. This Idiom is very common among Greek writers; thus *Iphig. Taur.* 543. πυνθάνει τὰ φ' ἑλλάδος. *Heracl.* 23. ἀσθενῇ μὲν τὰ φ' ἐμοῦ δεδορκότες. *Lucian de Paras.* 27. ἐτέρως μὲν γὰρ ἐπικούρω δοκεῖ τὰ πράγματα ἔχειν, ἐτέρως δὲ τοῖς ἀπὸ τῆς στοᾶς, ἐτέρως δὲ τοῖς ἀπὸ τῆς ἀκαδημίας, ἐτέρως δὲ τοῖς ἀπὸ τοῦ περιπάτου, κ. τ. λ. Compare Valkenär's note on *Theocr. Idyll.* i. 147. and Schäfer's note on *Dion. Halic.* i. p. 26. Virgil seems to have derived his expression *Pastor ab Amphryso*, *Georg.* iii. 2. from the first of these latter.

This construction of ἀπὸ is termed the Conjunction, as distinguished from that

which implies a cessation on the part of the subject expressed in the Article from the act, office, etc. indicated by the Substantive Noun annexed: ex. c. *περιυχόντες τῶν ἀπὸ ὑπάρειας, . . . τινί*, etc. Herodian. vii. 1. p. 570. Ed. Irmisch. In truth however, it is a distinction without a difference, connexion being equally implied in both cases, as is evident from Vigerus' rendering in the example last cited, *Consulares*, a title to which those alone could assert a right, who had previously been invested with the *ὑπάρεια*. Cf. *De Idiot. Præp.* ix. 1. 14. This remark extends to the other instances alleged, *οἱ ἀπὸ τῆς στρατηγίας, πρεσβείας*, etc.

522. *Τεθνᾶναι δ' οὐκ ἔτ' ἄντε-ρῶ θ.* *nec jam mori, si dii jubeant, detrecto.* Schütz. This meaning has been expressed by Voss, *auch sterben möchte' ich gleich auf Götterwink!* . . . *ἀντερῶ* being received as the Contract form of *ἀντερίω*, *I say against, decline*, etc. Comp. the *Medea*, 365. *Alcest.* 1102. *Trachin.* 1186.

This sense accords with v. 489. *οὐ γάρ ποτ' ἤθουν*, etc. Bp Blomfield however prefers *ἀντεράω*, *vicissim amo*, citing Bion, *Id.* viii. 1. Add v. 527. *infr.* This imparts a force of a different order, not perhaps inferior in degree, to the address of the Herald.

529. *Ὡς πᾶλλ' ἄμ.* The passage in the *Choëphoræ* (154), *κλύε δέ μοι, κλύε σίβας, ὦ δέσποτ', ἔξ ἀμυρᾶς φρένος*, is cited in illustration of the present, the sense of which is explained by what follows in 531. *πάλαι τὸ σιγᾶν κ. τ. λ.* In general, *ἀμυρῶς*, signifying *obscure*, presents the poetical image of a mind overcast with grief under the pressure of ills, such as was the state of the Argive during the absence of his Monarch, and to which the Chorus may be supposed to allude. The expression may perhaps, in this view, be illustrated by Homer's *φρένες ἀμφιμίλαιναι, ἄχος φρένας ἀμφεκάλυψεν*, etc.

The image, as illustrated by the above-cited verse in the *Choëph.*, is vividly drawn in the *Pyth.* iv. 422. *ἴξεν δ' ἀφωνήτω περ ἔμπας ἀχει δύνασιν αἰήτας ἀγασθεῖς*, with this difference, that astonishment effected in the latter case what a sense of imminent danger caused in the former.

530. *Πόθεν*, etc. I have translated this verse according to Schütz's reading, *Συμφὶ στύγος*, who in his *Var. Lectt.* ac-

counts satisfactorily enough for its extrusion, and the insertion in its place of the vitious reading *στρατῶ*. Bp Blomfield's emendation of the pointing is ingenious, but leaves something to be desiderated in point of connexion, as the reference of the verses both preceding and following is to the circumstances of the Coryphæus himself. Neither is Wellauer's sense of *στρατῶ*, viz. *populo*, satisfactory.

Voss's *woher der Unmut, der den Geist umdüsterte?* preserves the allusion to *ἀμυρᾶς* in the foregoing verse, in which I conceive the force of *ἐπὶν στύγος* to consist.

531. *Βλάβης*. The Coryphæus avoids any explicit avowal of the cause of his grief as Clytæmnestra is present, and leaves it in doubt whether it arose from a private source, unconnected with the measures of the government, or not. That the Herald suspects something is evident from v. 532. To the inquiry contained in which the Coryphæus forbears returning any direct answer, and only such as implies a liberation from some state of extreme solicitude. The same artifice may be observed in the reply, v. 531. Thus the four vs. 527. 529. 531. 533. present, according to the law of the *στιχομυθία*, one leading idea throughout. . . . that the presence of the Argive army and its leader was earnestly desired by those who remained at home, over whom a grievous tyranny was exercised, and who were compelled to submit in indignant silence.

538. *Δυσουλίας*. I have rendered this word according to its most probable allusion to Homer's *δυσωρήσονται ἐν αὐλῇ*, in preference to Schütz's interpretation, *littorum importunitates*, or Voss's *mischerbergungen*. I have adopted however his meaning of *παρήξει* in v. 54. approved by Bp Blomfield. Its construction with *κακοστρώτους* appears forced, but is not without parallel among the Tragic writers.

540. *Οὐ λαχόντες*, Bp Blomfield's reading, and received by Wellauer, according to whose Version I have rendered it. Were *ὅτι λαχόντες* to be received as a probable reading, the force of the Herald's description would be much enhanced, as their hardships would thus be represented as rendering life a burthen. *τακόντες* from *τήκω* might also be suggested. Comp. Sophocl. *Electr.* 121. *παῖ δυστανοτάτας' Ἠλεκτραματρός, τιν' δὲ Τάκεις ὧδ' ἀκόρεστον οἰμαγάν.* *Ibid.*

274. ἐγὼ δ' ὀρῶσ' ἢ δύσμορος.... Κλαίω, τίττηκα, κἀπικωκύνω....δαίτα. Med. 159. μὴ λῖαν τάκου, Δυρομένη σὸν εὐνήταν. *Heracl.* 646. Πάλαι γὰρ ὠδίνουσα τῶν ἀφίγμένων, ψυχὴν ἐτήκον. And particularly, Eurip. *Fr. incert.* ap. Clem. Alex. p. 435. (cxlviii. 4. Beck.), Στήνω ματαίως εἰσορῶσα μὲν κακοὺς, Χρηστοὺς δ' ἀπολίεσθ' ἦν δὲ καὶ σεσωσμένους, Τῇκω τάλαιναν καρδίαν ὀρόωδία.

548. Εὐτε πόντος, etc. Bishop Blomfield remarks here (after Abresch) the allusion to the mid-day repose (*meridiationes*) of the ancients. This is beautifully applied as descriptive of the state of tranquillity to which the Deep is lulled amidst the calmness and torpor of nature. Apollonius varies the image somewhat in the *Argonaut.* ii. 739. applying the expression to the Sun,.... ἤγε μεσημβριόωντος λαίνεται ἡελίοιο,.... with however the same allusion. The passage in the Phædrus may be cited, in which Socrates is introduced as saying, εἰ οὖν ἴδοιεν καὶ νῦν, καθάπερ τοὺς πολλοὺς, ἐν μεσημβρίᾳ μὴ διαλεγόμενους, ἀλλὰ νυστάζοντας.... δικαίως ἂν καταγελάεν, etc. and again, ὥσπερ προβάτια μεσημβριάζοντα περὶ τὴν κρηνην εὐδεῖν. Plat. x. 347 sq. Bip.

This representation of the stillness of inanimate nature by sleep is a familiar image among poets: compare the beautiful fragment of Alcman cited by Apollonius in his *Lex. Hom.* ii. 408., (vid. Heyne's Note on *Æn.* viii. 26.) as also *Æn.* iv. 523. *silvæque et sæva quierant Equora.* Statius seems to have drawn from the same source in the very beautiful picture he presents in his *Silvæ*, v. 4. 3. sqq. *tacet omne pecus, volucresque, feræque, Et simulant fessos curvata cacumina somnos: Nec trucibus fluviis idem sonus; occidit horror Equoris, et terris maria adclinata quiescunt.* Hush'd is the tempest's howl, the torrent's roar, and the smooth wave lies pillow'd on the shore. Hodgson, *Trans.* of *Juven.* p. 460.

553. Τί τοὺς ἀνάλ. The meaning of this passage has been misapprehended; it is this: As the dead have gone to their rest, and experience no desire of revisiting this earth, it appears no duty of the survivors to keep an account of their number, or even to grieve at those reverses of fortune, which may yet give place to a better state of things; as is exemplified in me, who have now reached a state of prosperity through so many adverse events. Bos (*Ellips.* Gr. p. 424.) places the in-

terrogation after λέγειν, and supposes γρῆ understood, an ellipsis of which Schöttgen supplies an instance from Callimachus, *Hymn. in Apoll.* 12.

555. Καὶ πολλὰ χ. Schütz exhibits this sense otherwise,.... so far from grieving on account of such reverses, I feel rather disposed to rejoice, as the pleasure I now experience is enhanced by a remembrance of my previous suffering. This offers a very consistent sense, exclusively of which the construction *ἐνμφοραῖς* for *ἐνεκα τῶν ἐνμφορῶν* is usual: ex. c. *Choëph.* 45. ἀνήλαιοι, βροτοστυγεῖς Διόφοι καλῦπτουσι δόμους Δεσποτῶν θανάτοις. 73. Δακρύω δ' ὑφ' εἰμάτων ματαίως Δεσποτῶν τύχαις.

The emendation proposed by Bp Blomfield, *ἐνμφοράς*, would place the preferable construction beyond all doubt. Cp. *Sophocl. Electr.* 1456.

558. Τῷδ' ἡλίου φάει, *Hodie*, Schütz. I have preferred the rendering in the Version from the expression v. 491. χαίρει δ' ἡλίου φάος, which the Herald may be supposed to reiterate.

562. Ἀρχαίοις. Vid. *Appendix.*

567. Ἀεὶ γὰρ ἡβᾶ... *nemo adeo senex est, quin se docendum meliora præbere possit.* Blomf. On the construction of *μαθεῖν* without the article comp. 174 *supr.* Instances of its omission in the oblique cases are not unusual; thus of τοῦ, *Ædip. R.* 1169. *Hecub.* 5. Of τῷ and τὸν, *Antig.* 358.

570. Ἀνωλόλυξα. The following passage in the *Medea*, 1163, illustrates the difference of acceptance of which Bp Blomfield speaks in his *Glossar.* ad *S. c. Th.* 254. καὶ τις γεραῖα προσπῶλων, δόξασά που ἦ Πανὸς ὀργάς, ἡ τινὸς Σεῶν μολεῖν, Ἀνωλόλυξε, πρὶν γ' ὀρᾶ διὰ στόμα Χωροῦντα λευκὸν ἀφρόν, ὀμμάτων τ' ἀπο Κόρας στρέφουσιν, αἰμὰ τ' οὐκ ἐνδὸν χροῖ. *Elr' ἀντίμολπον ἤκεν ὀλολυγῆς μέγαν Κωκυτόν...* uttered an ejaculatory prayer,.... ἠῤῥατο αἰσθῆναι αὐτήν, Schol. in l. μετ' εὐχῆς ἐβόησε, Flor. 6. 10. *Suppl. Scholl.* Matth. V. viii. p. 506. Edit. Glasg. Beck. Comp. Note sq.

575. Ἡ κάρτα πρ. γυναικ. Bp Blomfield (*Glossar.* h. l.) and Matthias (*Gr.* § 372. 1.) illustrate this Idiom at considerable length. We may add to the examples which they adduce the following; οὐ πρὸς γε παντός ἐστιν ἀρ-

ῥύσαι καλῶς, Athen. ex *Glauco*. Cratin. ii. 78. thus cited according to Valckenār's emendation (*Not.* Herod. vii. 153. 18.), but which Porson, (*Advers.* p. 58,) receiving the MS. reading, γλαῦκον, exhibits as a Trochaic Tetrameter Catal. viz. γλαῦκον οὐ πρὸς παντὸς ἀνδρός ἰ. ἀ. κ. Also Luc. ii. 506. οὐ πρὸς γε σοῦ τὸ τοιοῦτον. Sophocl. *Aj.* 581. οὐ πρὸς ἱατροῦ σοφοῦ ὀρνυῖν ἐπὶ ὁδὸς πρὸς τομῶντι πῆματι. *Id.* 1071. Καὶ τοὶ κακοὶ πρὸς ἀνδρός, ἀνδρὰ δημότην Μηδὲν δικαιοῦν τῶν ἐφιστῶτων κλύειν. Compare Brunnck's Obs. on the former of these passages. Cf. Viger. ix. 8. 4. in his note on which (§ 420.) Hermann cites, and refers to the same construction, *Æd. R.* 1014. *Electr.* 1211.

Compare the concluding words of the Choral Epodus, 461 supr. sqq. especially 467. γυναικὸς αἰχμᾶ πρέπει κ. τ. λ., as illustrative of these expressions of Clytemnestra.

577. Ὅμως δ' ἔθ. The Retort is keenly expressed; comp. prec. note. Also with γυναικείῳ νόμῳ ὅλολ. *Æl. Æn.* iv. 667. *femineo ululatu tecta fremunt.* ix. 477. xi. 190. from which passages it appears that the remark cited from Hemsterhuis by Bp Blomfield (*Glossar. S. c. Th.* 254.) is not to be extended to their Latin derivatives.

The construction of the passage 579 sq. is rightly assigned by Bp Blomfield (after Butler) in his Note h. l. The expression κοιμῶντες φλόγα recalls to mind Virgil's *sopitos ignes*, *Æn.* v. 743. etc.

This entire passage 578-80 has doubtless suggested to Alfieri the following description in his *Agamen.* A. iii. Sc. 4. *i saceri altari Fuman d'incenso già: . . . Le vie, che al tempio vanno, ondeggian folte Di gente innumerabili, che il nome D' Agamennon fa risuonare al cielo.*

583. Ὅπως, connected here with ἄριστα in the same manner, and with nearly the same force as ὥς, ὅτι. Comp. the *Vespæ*, 168. 365. Sophocl. *Electr.* 1487. The construction here is σπεύσω δὲ ὥστε δέξασθαι ὅπ. ἄριστ. etc.

The hypocrisy of Clytemnestra is well represented in this and the following verses, and affords an opportunity for the fine sarcasm contained in 598 ss., which speaks the sense of those from whom her adulterous practices were not concealed, and by whom, in common with the rest of Argos, the tyranny of herself and paramour was sensibly felt. Comp. 527 supr.

584. Τί γάρ, etc. The construction here requires ἢ before ἀνοιῖται to complete it, of which an instance is alleged by Bp Blomfield, *Alcest.* 900. See however Monk's note, and Schäfer's mode of construction cited therein, by which he avoids the anomaly. Stanley effects the same in the present case by reading in the next line ἢ πο στρατ.

585. Φέγγος . . . either used as φῶς, φῶς, (cp. v. 505.) in the Metaphorical sense, joy, gladness, etc., or for the object of vision itself, in which case it is correlative with ἀνδρὶ in the next verse. In the first of these senses, Clytemnestra contemplates her performance of a friendly office for her returning lord as the most agreeable that could devolve on a wife, and δρακύν is used as the verb of sense corresponding to φέγγος, the phrase being equivalent to χαρὰς αἰσθάνεσθαι, or such like.

589. Εὐῖροι. Matthiæ (*Gr.* § 529. 3.) connects this with the preceding ἀπάγγελον πόσει, supposing an ellipsis of ὥς or ὅτι. Thus in the *Philoctetes*, 615. ss. εὐθίως ὑπέσχετο τὸν ἀνδρ' ἀχαιοὺς τόνδε δηλώσειν ἄγων. Οἰοῖτο μὲν μάλισθ', ἐκούσιον λαβῶν. Compare also the other authorities he alleges. We may add *Phœniss.* 513. sq. ἐγὼ γὰρ οὐδὲν . . . ἀποκρύψας ἐρῶ ἄστρων ἂν ἔλθοιμ' κ. τ. λ. The following however sanction Bp Blomfield's interpretation: *Equites*, 400. sq. εἰ σε μὴ μισῶ, γενοίμην ἐν κρατίνου κώδιον, καὶ διδασκοίμην προσφῶν μορσίμου τραγῳδίας. *Aj.* 550.

595. Χαλκοῦ βαφάς. I should prefer here the reading χαλκός. As βαφά means either *dye*, *stain*. . . or *immersion*, Clytemnestra (a woman hardened in guilt and of abandoned character) may be conceived as expressing herself ambiguously by design. In the first of these senses she may be regarded as tacitly owning her crime, from the facility with which the Metal receives stains. In the latter, the more evident, as shielding herself from imputation, Steel (*σίδηρος*) being the only metal which it was usual to temper by such a process: comp. Blomf. *Glossar.* h. l. The expressions of the Chorus which follow (598 ss.) may lead us however to suppose that they had some perception of a latent meaning.

Pr Schœlefield's exposition is, *ut æs colorem tingendo non bibit, ita neque ego ex*

alio viro novi voluptatem. This is substantially the meaning last-mentioned.

603. Οὐκ ἔσθ' ὅπως λ. On the construction of ὅπως before Optatives and Subjunctives see Dawes' *Miscell. Crit.* p. 85. and Burges' *Obs.* p. 501. Hermann, *Annot.* ad Viger. § 254. The general rules are laid down in Matthiae's *Gr.* § 518.

The Tyro should observe, that in the present instance the solecism in ὅπως λίξωμαι would be due to the sentiment of the speaker being applicable to the past as well as to the present, in consideration of which the Optative is introduced, though more usually subjoined to verbs in past tenses.

613. Πότερα γάρ, etc. On the use of the Inchoative γάρ see the Note in my Edition of Homer on ἥ, 132. as also the Supplement to the Preface, Vol. i. § 33. Schütz in the present instance completes the sentence, *Bene quidem. Sed mihi ista nondum satisfaciunt . . . quæro enim an, etc.* A like example occurs in v. 618. Voss has expressed it, *ward den . . . ein Ruf . . . ausgesprengt?* and correctly, as the force of γάρ arises from μακρὸν πῆμα in the preceding verse.

615. Οὐκ οἶδεν οὐδ' . . . ἀπαγγ. in conformity with the image presented in Homer, *ἡέλιος, δς πάντ' ἐφορᾷς, καὶ πάντ' ἐπακούεις, Il. γ', 277. οὐδ' ἂν νῶϊ διαδράκοι ἡελίος περ, Οὐ τε καὶ δέξεταιον πῖλεται φάος εἰσοράσθαι, ξ', 344.* Thus Hes. *Theog.* 451. *φάος πολυδερκέος ἡοῦς.* Agreeably to this we are told in the Odyssey of Vulcan having the intelligence of his disgrace conveyed to him by Helius, (cp. θ', 270. 302.) a Mythos ᾧ which Ovid refers in the following lines, *Indicio Solis (quis Solem fallere possit?) Cognita Vulcano conjugis acta sua. Art. Am. ii. 573.*

The beautiful line in the 7th of the Orphic Hymns, *εὐδὲ, πασιφαῖς, κόσμον τὸ περιδρομον ὄμμα,* is illustrated by this conception of the Poets. Thus Milton, *Parad. Lost*, v. *Thou Sun, of this great world both eye and soul;* and perhaps with the same allusion, in his *Sonnet to the Nightingale*, *Thy liquid notes which close the eye of day,* in conformity with Virgil's *ante diem clauso componet Vesper Olympo.* The beauty of these allusions is probably enhanced by their respecting the images in *Georg.* 189. 437. the former particularly the usage expressed in *Æn.* ix. 487.

The following verse (the beauty of

which is altogether lost in the Stanleian lection *στρέφοντος*) exhibits the Sun as the source of life and enjoyment to animated Nature. Thus, in the Hymn referred to above, he is addressed by his titles of *φειέσβιος, κάρπιμος, etc.*, and as the Light of life, which latter notion the Platonist Proclus presents under the form *ζωαρκίος ὡ ἀνα πηγῆς.* Comp. *Ædip. R.* 1425 (cited by Bp Blomfield). The *Æther* is in the same manner personified by Virgil, *Georg.* ii. 325. *Magnus alit . . . fetus.*

620. Χωρὶς ἡ τ. θ. The meaning of this passage has been misunderstood; it is . . . *As it becomes us not to treat with irreverence the gods by whose interposition present events have turned out so auspiciously, so neither are we to neglect the honour due to those who preside over the adverse issues of things; it is just that each should be allotted their respective claims.*

That this is the true sense appears evident from vrs. 628-9. in which the term *παῖαν* (the primary signification of which, as of its derivative *παιανίζω*, might hardly seem to allow of the acceptance) is applied to a hymn in honour of the Furies. Comp. *Sept. c. Th.* 254. and Blomfield's Note *ibid.* 632. Thus we meet in the *Alcestis*, 435. *ἀντηχῆσατε παῖα να τῷ κάτωθεν δσπόνδῳ θεῷ,* on which passage the learned reader may consult Kuinöl's note. In truth, v. 629. (*παῖα να*) *σωτ. πρ.* connected with that already noticed, *π. ἐρινύων*, places the extension of the proper usage beyond doubt.

625. Διπλῷ μάλιστα . . . ἐξα-γισθέντα . . . expressions consistent with the class of deities by whom the agency is effected, the *ἐρίνυες*. See the latter part of Schütz's note on this verse. *Μάστιγι . . .* parallel with *Rhes.* 36. *κρονίου πανός τρομερᾷ μάστιγι φοβεῖ.* Bp Blomfield's sense of *διπλῷ*, viz. *vehemente*, appears preferable to Pr Scholesfield's *ferum et flammam* (from Stanley.)

626. Δίλογχον ἄτην, explained by Bp Blomfield, and correctly, of the two species of *πῆματα* in v. 621. *ξυνωρίδα*, a pair, properly of horses or mules yoked to a chariot, etc., but occurring frequently with a meaning more extended; ex. c. Eurip. *Scir. Fr.* v. 2. *ἀν δίδως ξυνωρίδα, viz. of pullets.* Phœn. 458. *ξυνωρίδας λόχων.* 1101. *ξυνωρίς τέκνων.* Bacch. 320. *πολιά ξυνωρίς, a pair of hoary-heads . . .* thus *ξυνωρίζω* in the same, 194, *ξύναπτε, καὶ ξυνωρίζω*

χίρα, with a similar metaphorical sense. Comp. with *Phœniss. sup. Œdip. Col. 894.* οἵχεται τέκνων Ἀποσπᾶσας μου τὴν μὲνην συνωρίδα. Ed. Br.

635. Φθείροντε. I should prefer the reading φθερόντε, and ἰδεξάτην in the preceding verse, agreeably to which I at first rendered the passage, *pledges took and gave, All for the ruin of the Argive host Illstar'd.* The construction is equivalent to the usual one, ὥστε φθεῖρειν, and is analogous to that among the Latins with the Future Participle in *rus*; comp. *Æn. ii. 408. et sese injectit... moriturus, resolute on death.* Also, 511.

Voss appears to have viewed the construction in this light, as he renders the clause, *Meerstut und Feuer... getreu verharren sie, Beid' auszutilgen Argos unglückhaftes Heer.*

638. Κεροτυπούμεναι. The reading here in Edd. (cp. Blomf. Not.) κερω-τυκ. was adverse to Porson's canon respecting the admission of the Anapæst into the Senary. The correction (κεροτ.) was proposed by him as conformable to the usage of the Attic writers, who form the derivatives from κείρας by leaving out the final ς in the old Nominative κείρος, or its Genitive κείρεος, or by preserving κείρας entire before the labials β and φ. He observes the same of κρέας. Cp. *Præfat. ad Hecub. p. clv. Ed. Beck. Glasg.*

Wass has cited this entire passage, 633-43., as parallel with Thucyd. ii. 84. πνεῦμα κατῆι, καὶ αἱ νῆες ἐν ὀλίγῳ ἤδη οὐσαι ὑπ' ἀμφοτέρων, τοῦ τε ἀνέμου, τῶν τε πλοίων ἅμα προσκειμένων, ἐταράσσοντο, καὶ ναῦς τε νηὶ προσέπιπτε κ. τ. λ. The following are the discrepancies which occur in his citation: ἀλλήλοισι, v. 637. ἑπῆκται, ibid. by which reading an Anapæst is introduced into the fifth seat, so that it becomes necessary to adopt the latter of the alternatives mentioned by Porson as the cause of his emendation in 638. Finally, in v. 639, Wass constructs τυφῶ appositively with ζάλη, not χειμῶνι. Thus in 647 infr. τύχη δὲ σωτήρ... ἐφίετο, which compare with the passage cited in Matthiæ's Gr. § 429., Œdip. R. 80, and Brunch's Note thereon.

639. Ζάλη. Comp. 648 infr. κύματος ζάλην, according to the Hesychian gloss, *ταραχὴν ὑδάτων.* Blomf. *Glossar.* Prom. 379. Schütz h. l. The passage in the *Theriaca* of Nicander is also illustra-

tive of this sense, ὅς τε καὶ ἐκ ποταμοῦ λιπὼν ζάλον ἰνυόντα, v. 568.

For the metaphorical sense of this term comp. Pind. Ol. xii. 15. οἱ δ', ἀνιπράγας ἀντικύρσαντες ζάλαις. Vid. *Damm, Lexic. Pind.* in voc. Add Sophocl. *Aj. 352.* The Metaphor occurs in another form in *Æn. viii. 19. curarum fluctuat æstu.* Cp. iv. 532.

642. Ἀνθοῦν. Comp. Lucian. *Nigrinus, 16.* τῶν δὲ ἔρημος ὁ χώρος γενόμενος... ἀνθεῖ πολλὰς τε καὶ ἀγρίαις ἐκθυμίας. The Metaphor (*De Dom. 9.*) approaches yet nearer, οὐρανὸς... ἀνθῶν τῷ πυρὶ. In his Note on the first of these passages Jensiús cites the following from Sosipater Charisius, *Postquam Massiliam præterimus, inde omnem classem ventus auster lenis fert, mare volis florere videres, etc.* Hemsterhuis also illustrates it, but mistakes, as is rightly observed by Bp Blomfield, the sense of our Poet. See *Appendix.*

As regards the construction, the governing noun of ἐρεπίων is implied in that of ἀνδρῶν, viz. νεκροῖς. This is not unusual among Classical writers, and obviates the necessity of supposing the construction of ἀνθοῦν to be changed, as Bp Blomfield in his Note says Matthiæ does.

644. Ἀκήρατος. Comp. *Hercul. fur. 1305.* οὐδεὶς δὲ θνητῶν ταῖς τύχαις ἀκήρατος. Pind. *Pyth. v. 43.* ἀκηράτοις ἀνίαις ποδαρείων δώδεκα δρόμων ἴμενος. In the *Hippolytus, v. 72.* it is applied in a religious sense to the meadow-ground (λειμών) consecrated by her votary to Diana, q. d. *unharm'd by the scythe*; and agreeably to this conception we may suppose the bark termed in the present instance ἀκήρατον, which was under the immediate protection of Heaven, and steered by a deity.

650. Ἄιδην πόντιον. *Grabe der Wellen,* Schütz. A similar application of the corresponding Hebrew term occurs in *Jon. ii. 2.* יָוֶן שֶׁ בַּיָּם, (ἐκ κοιλίας ἄδου, LXX.) compared with the following verse.

652. Ἐβουκολοῦμεν, lit. *we pastured.* Φροντίσιν, rather *agrimoniis* than *cwis*... ἐνεκα τοῦ σπρ. καμ. i. e. we were so absorbed in painful reflection on the fate of our companions in arms, as to lose remembrance of our own sufferings. The expression is well-chosen to denote regret not unmixed with a feeling of complacency at escaping danger.

Such I conceive to be its force in the present instance. Another interpretation has been offered from *Eumen.* 78. in which the Hesychian Gloss for *βουκολήσομεν*, viz. *μεριμνήσομεν*, has been cited by Pr Scholefield, and is quite applicable there; I should object to it here in point of emphasis; yet Voss appears to have inclined to Schütz's version, which offers the same sense.... *durchschweiften wir tief-sinnig all das neue Leid*, etc.

We may cite as illustrative of this metaphorical use of *βουκολέω*, Pind. *Ol.* xi. 8. *τὰ μὲν ἀμέτρετα Γλώσσα ποιμαίνειν ἰθὺλει*.

659. Ἀκτὶς ἡλίου. Comp. Note on v. 615 *supr.* also Eurip. *Epigr.* Vol. vii. p. 711. Ed. Beck. *Gl. II.* γ', 271. *Æn.* iv. 607. vii. 218. Hor. *Carm.* v. 9. 16.

The form of expression in 660 is of frequent recurrence, and may be traced to *Il.* ii. 88. and *al. οὕτως*, *ἰμεὺ ζώντος* *καὶ ἐπὶ χθονὶ δερκομένοις*.

666. Μὴ τις . . . νέμω; interrogatively, as Schütz exhibits it. Comp. *Ædip. Col.* 1502. *μὴ τις διὸς κεραυνὸς κ. τ. λ. whether some bolt of Jove?* Plat. *De Republ.* v. τί οὖν νῦν ἡμῖν ὁ τῶν ἐπικούρων βίος . . . ; *μὴ πῃ κατὰ τὸν τῶν σκυτοτόμων φαίνεται βίον* . . . ; V. vii. p. 37 *a. Bip.* and with *ἀρα*, *Antig.* 632. *ὦ παῖ, γέλειαν ψῆφον ἀρα μὴ κλύων* . . . *πάροι*; Voss has expressed this in the way of interrogative assertion, *einer woh, . . . in Vorahnung dess, was Künftig war, recht gelenkt der Zunge Lauf?* I at first rendered the clause as though elliptical for *εἰ μὴ τις*, in which case an obvious change is introduced into the punctuation.

668. Ἐν τύχῃ. *Feliciter*, Butl. Pr Scholef. agreeably to which the reader will perceive that the German translation expresses the sense. I have preferred Schütz's version.

669. Δορίγαμβρον, with reference to Menelaus and Agamemnon? or, generally, to the Grecian chiefs designated as *γαμβροί*? I prefer the latter. Comp. *Iphig.* in *Aul.* 764. *χάλασπις ἄρης* . . . *τὰν τῶν ἐν αἰθέρι δισσῶν Διοσκούρων ἔλεαν* Ἐκ πριάμου κομίσει *ἔλεαν* Εἰς γὰν ἑλλάδα, *δοριπόνοισι* Ἀσπίσι καὶ λόγχασι *ἀχαιῶν*. Thus Hor. *quam multo repetet Græcia milite*, though this may be regarded as proving too much. The learned Dr Maltby (*Thesaur.* in voc. *δορίγ.*) renders it, *in bellum nupta*, which appears

to have been Stanley's sense. *Qu. wedded with the spear?*

671. Ἑλέανυς. The reader will remark the Paronomasia in this epithet. Comp. *Bacch.* 500. wherein Euripides makes Bacchus reply to Pentheus in allusion to his name, *ἰνδυστυχήσαι τοῦνομ' ἐπιτήδειος* *εἰ*. Thus Shakspeare introduces Northumberland exclaiming in his agony of feeling at hearing of his son's death, (2 P. K. H. 4. i. 1.) *Ha!—Again, said he, young Harry Percy's spur was cold? of Hotspur, coldspur?* Vs. 680 *infr.* affords an instance of a similar style of allusion.

672. Ἀβροπῆνων. Comp. Blomf. *Glossar.* and the passage in the *Iphig. Taur.* 814. cited therein. The Hesychian Gloss is proved by that in the *Hecuba*, 468 sq. *ἐν δαυδαλαίαισι ποικιλλοῦσ' ἀνθοκρόκοισι πῆναις*. Pr Scholefield reads *ἀβροπῆμων*.

680. Κῆδος. Vid. *supr.* 671. Note. Voss has attempted the expression of this double sense, *Eh' und Weh ist namgerecht*. Perhaps the conceit were not worth the preserving, supposing it even attainable in our language. In the German Voss's jingle certainly is a failure.

I have adopted Bp Blomfield's arrangement of this passage, 680-88, in all respects but the pointing of v. 683. By this change *ἀτίμωσιν τραπ.* is connected as an epexegetis with *κῆδος*, and the obvious construction *πρασσαμένα (ἐκ) διὸς* introduced instead of the unsatisfactory one adopted by Schütz, and after him by Pr Scholefield. The sense of *ἐκφάρως τίνοντας*, as assigned by the latter, is forced and unintelligible.

688. Γαμβροῖσιν. *Affnibus*. Compare Monk's note on the *Hippolytus*, 631.

696. Λέοντα. This is absurdly enough received by Schütz as adumbrative of Helen. Paris is undoubtedly the subject of the allegory. By viewing it in this light, a connexion is established between vs. 696 ss. and 675. wherein the Grecian chiefs are represented as *κυναγοί*, Hunters tracking their game. Horace has varied our Poet's image in his Ode, *Pastor cum traheret*, etc. i. 15. cp. v. 29.

704. Φαιδρωπός. I have pointed after this word, constructing the passage, *προσσαινων χείρα ἀνάγκ. i. e. ἔνεκα τῶν ἀνάγκ.* Comp. *Pyth.* ii. 151. *σαινων ποτὶ πάντας, ἀγαν Πάγχυ διαπλέκει*.

The construction adopted here of ἀνάγκαις is the same with that of συμφοραῖς, v. 555 *supr.*

712. Ἄλγος . . . σίνος. Of the two constructions, which place these words in apposition with δαῖτα in 710., or connect them with ἐνευξεν as Subjects, I prefer the latter. Comp. the *Orest.* 1141. *Herac.* 218. *Helen.* 198.—ἀμαχον, indomitable, untamed; thus *Antig.* 799. *Rhes.* 457. In each case the usage is that illustrated in the instance of κράτος, 108 *supr.*

714. Ἱερεὺς . . . ἄτας, an apt designation of the Lion, and as aptly descriptive of Paris, who was in truth a πολυκτόνον σίνος to the royal house, and the state of Troy. Thus *Il.* γ', 50: πατρι . . . μέγα πῆμα, πολὴ τέ, παντὶ τε δῆμῳ.

718. Ἀκασκαῖον. Hermann rejects the δὲ in this verse; cp. *De Metr.* ii. 30. 6. It consists of an Antispast, Iambic dipodia, and Cæsura. So also 729.

719. Μαλθακὸν . . . βέλος. Comp. *Supplicæ* (*Æsch.*) 981. πᾶς τις παρελθὼν ὕμματος θελκτήριον τόξον ἐπεμψεν. *Museus*, 93. ὀφθαλμὸς δ' ὁδὸς ἐστίν· ἀπ' ὀφθαλμοῖς βολῶν ἔλκος δλσθαίνει. *Athen.* *Deipnos.* xiii. 76., (from *Pindar*), Τὰς δὲ θεοκτείνον ἀκτῖνας προσώπον μαρμαρίζουσας Δρακίδας, ὅς μὴ πόθῳ κυμαίνεται, Ἐξ ἀδάμαντος ἡε σιδάρου κεχάλευται. Cp. *ibid.* 17. also 81., (*Sophocl.* from *Phrynichus*), λάμπει δ' ἐπὶ πορφυρέας παρηλαί φῶς ἔρωτος. *Ibid.* 16. (from the *Hippodamia*), τοῖαν δ' ἐν ὕψει ἰὺ γγα θηρατῆριαν ἔρωτος, ἀστραπὴν τιν ὁμμάτων ἔχει. See *Appendix*. An epigram of Meleager is cited by *Valkenär* in his Note on the *Hippolytus*, 527. illustrative of this conception.

721. Παρακλίνουσ' ἐπ. The *Anacoluthia φρόνημα . . . ἄγαλμα . . . παρακλίνουσα* is due to the change of construction which occurs in 721. All are clearly said of Helen, and the last I receive as the Nominativus pendens, and in the sense adopted by *Bp Blomfield*. That of *Schütz*, as also his arrangement of the passage, is received by *Pr Scholfield*. Thus *Voss*, *doch die abwendige schuf nun der Vermählung bittern Ausgang, etc.*

In v. 720. the influence of love is beautifully compared to the fragrance of the flower diffusing itself around and overpowering the sense. δηξίθμον . . . thus,

mordere, mordax, etc. among the Latins; *mordeat ista tuas aliquando cura medullas*, *Ovid. Am.* ii. 43. cp. *Æn.* i. 261. *Liv.* viii. 4. 2. and the Commentators on vi. 34. 7. *Milton's* expression of the power of music (*L'Allegro*) presents a similar thought; *Lap me in soft Lydian airs . . . Such as the melting soul may pierce*. In the same exquisite poem we may parallel the μαλθακὸν ὁμμάτων βέλος with his bright eyes raining influence, v. 121.

The comparison in v. 720, as already explained, recalls to the mind the sweet image in *Twelfth Night*, i. 1. Music, the food of love, is in *Shakspeare* the sweet south, that breathes upon a bank of violets, stealing and giving odour . . . wafting into the soul the delicious inspiration of the passion, which is by *Æschylus* compared to the fragrance of the odoriferous flower. See *Appendix*.

725. Πομπῇ διδὸς ξ. Comp. 680-5 *supr.*

726. Νυμφοκλ. ἐριν. For the first of these I have adopted the rendering *conjugibus defendenda*: see *Bp Blomfield's* Note, wherein he cites *Horat. Carm.* iv. 4. 68. *prælia conjugibus loquenda*. Comp. iii. 2. 6-12.

Helen is depicted in the second, ἐρινός. Thus the Infanticide is styled in *Euripides* (*Med.* 1256.) οἶκον φονία . . . ἐρινός. We may remark here that the *Iphig. Taur.* 395. οἰστρος ὁ ποτῶμενος ἀργόθεν, is inappositely cited by *Musgrave* in his note on this passage in the *Medea*, as parallel. *Ερινός* is applied therein as an appellative, unless we translate it *furiis agitata*, and thus introduce a cold tautology into the sentence, whereas οἰστρος, in the latter, is an instance of the Abstract used for the Concrete. Cp. 108. *supr.*

742. Κότον. The reading which I should propose in this "locus vexatissimus," and according to which I have translated it, is, κότον τ' ἀνιάρων φύουσαν, resolving the verse, as also its antithetic, 751. into an Iamb. Monom. and a Penthemimer. See *Appendix*.

The construction thus appears, ὕβρις δὲ φιλεῖ μὲν παλαιὰ τίκεται, τότ' ἢ τόθ' (some time or another), ὀκπότην τὸ κύρ. μόλῃ, ὕβριν νιάζ, ἐν κακ. βροτῶν, φύουσάν τε κότον (or κόρον, as *Wakef. σκότον*, *Seidl.*) ἀνιάρων. We might also introduce the δὲ ἀποδοτικὸν desiderated by *Bp Blomfield* (vid. *Not. h. l.*) by reading φύουσα in v. 742. The construction thus becomes ὕβρις τίκεται μὲν . . . (ἴσσι) δὲ

φύονσα, i. e. *φύει*, a circumlocution not unusual among Greek writers: cp. Matthæ, § 559.

Pr Scholefield edites 742. νεσὰ δὲ φύει κόρον, and the corresponding line in the Antistrophe, παλιντρόποις δυμασι λαι—.

745. Θράσος . . . ἄτας, for ἄταν, periphr. The latter I have personified in the version.

747. Εἶδ. τοκ. Comp. 706. supr.

750. Ἑσθλά. "Ἑδεθλα, the Stanleian reading, might be received as corresponding better to δώμασιν, v. 748. χρυσόπαστα, *auro renidentia*. Thus Horace, *aureum renidet lacunar*, ii. 18. 1. Comp. Iphig. Taur. 129. ναὺν χρυσήρεις θριγκούς. Theod. Cyr. (cited by Maltby in voc. οἰκία) κτίζει δὲ λαμπράς οἰκίας χρυσοστέγους.

756. Παράσημον. Comp. Bp Blomfield's note. In the preceding verse δύναμιν πλούτου is used for πλούτον, as in 744. 3p. ἄτας.

761. Ὑπεράρας . . . ὑποκάμψας . . . words borrowed from the language of the δρόμος. See Bp Blomfield's Note and Glossar. in loc. Nestor's expressions in Il. ψ, 39. are illustrative; ὥς ἂν μοι πλήμνη γε δόσσεται ἄκρον ἱκέσθαι Κύκλου ποιητοῖο. We are thus presented with χάρις as the *course* over which the Encomiast is to pass, and with καιρὸς as corresponding to the *goal*. Hence καιρ. χάριτ. expresses the *becoming measure of graceful homage*.

Juvenal's designation of Satire (i. 20.) as the Field, or Course, *per quem magnus equus Aurunca flexit alumnus*, is a Metaphor of the same class. Cp. Ovid. Fast. ii. 360.

763. Τὸ δοκεῖν εἶναι "interpretantur speciem sinceritatis; sed potest esse τὸ δοκεῖν πρὸ τοῦ εἶναι." Scholefield.

766. Δῆγμα λύπης, a Metaphor analogous to that illustrated v. 720. supr. In general, the Passions of the soul, its Cares, and its Sorrows, are invested in the imagery of the poet with those organs and attributes of bodily existence, which are most expressive of their respective characters. Instances are numberless; Thus Ovid. Epist. ex Pont. i. l. 73. *Sic mea perpetuos curarum pectora morsus, Fine quibus nullo conficiantur, habent*. Hor. Od. i. 18. 4. *Mordaces aliter diffugiunt sollicitudines,*

eating cares, Milt. The Song of Amiens in *As you like it*, ii. 7. is a Metaphor of this class throughout. Comp. 720. supr. 1136. Gray, *Od. iii. 66. Or jealousy with rankling tooth, That insly gnaws the secret heart*. Spenser, *Faer. Qu. vi. 23.*

770. Προβατογνώμων. Comp. the Fragment of the Toxotides cited by Antigonus Carystius, *Hist. Mirab.* p. 94. v. 5. Ἐχω δὲ τούτων θυμὸν ἱππογνώμονα. LXI. Ed. Scholæf.

773. Ὑδαρεῖ. Nothing can be clearer than the meaning of this; yet Schütz has wholly vitiated the passage by the introduction of an improvement on Stanley, and which, to my surprise, Voss has adopted, *thränender Freundschaft*.

776. Γεγραμμένος, usually rendered *depictus*, agreeably to one of the significations of γραφή. But *indictment*, or *accusation*, is another, and in reference to this I have preferred translating the passage, Agamemnon being supposed to undergo a *δική ἀπομουσίας*.

784. Οἰκουροῦντα. The force of this consists in its reference to Clytemnestra (ἡ τοῦδ' ἄλοχος, οἰκουρὸς πιερά, *Hecub.* 1259.) and her paramour.

789. Ἀνδροκμήτας. This reading has been restored by Bp Blomfield on the authority of five passages, in his note on the last of which (Eurip. *Suppl.* 535.) Markland had already cited three exclusively of the present, and apparently as examples of deviation from the more usual ἀνδροκμ. He has not however ventured on its restitution. Matthæ (Gr. § 433. 2.) reads ἀνδροθυήτας. Thus λιμοθυήτας, *infr.* 1245.

790. Αἷματ. τεῦχ. *immitem urnam*, Ovid. *Metam.* xv. 44. which Planudes in his Greek version renders *δεινὴν ὑδρίαν*. It is an expression borrowed from the practice of the Law-courts, and is illustrated by the remark of the Scholiast on the *Vespe*, 987. ἀμφορεῖς ἦσαν, ὧν ὁ μὲν κύριος (as also ὁ ἐμπροσθεν, and θανάτου) λεγόμενος, εἰς ὃν τὴν κυρίαν ψήφον καθίσταν οἱ δικασταί. . . . ὁ δ' ἕτερος ἐύλιμος (al. ὁ ὀπίσω, ὁ ἐλπίον), εἰς ὃν τὰς ἀκύρους καθίσταν, κ. τ. λ. Cp. sqq. on v. 991. *Aves*, 1032. With reference to one of them we meet the expression ψήφω δακτεῖν in the *Acharn.* 376.

Matthæ, *supr.* cit. remarks the construction in 791. ψήφους ἔθεντο for ἐψη-

φίσαντο. This is not unusual; I have met λυσitteλιν resolved into a periphrasis of the same kind. Perhaps however that which connects φθοράς . . . ψήφους ap- positively were preferable. Of similar constructions Matthiæ adduces many instances, *ubi supra*.

797. Ὑπερκότους. Thus Pr Schole- field, and the Editions before that of Bp Blomfield, who adopts Heath's emendation ὑπερκότους. I have received the former, and translated it agreeably to the sense acknowledged as legitimate by Blomf. Not. supr. 453. The expression πάγας ἐπραξ. is illustrated by vrs. 348-52. and Π. i. 487. ἀφισι λίνου πανάγροιο ἀλόντε, etc. The following 797-9 refer clearly to the well-known stratagem of the Greeks, and the period of Troy's downfall.

801. Πήδημ' ὀρούσας. Comp. Orest. 257. σχήσω σε πιδᾶν δυστυχῇ πηδήματα. Androm. 1142. τὸ τρωικὸν πηδήμα πηδήσας ποδοῖν. Also the verse in the Hippolytus, (πήδημ' ἐς ῥῆην κραιπνὸν ὀρμήσασά μοι,) which is ap- plied to the Apostate by Gregor. in χρ. π. 232. πηδήμ' ἐς ῥῆην κραιπνὸν ὀρμήσας τάχα. See Valknaer's Note. Lycophr. 245. Ὅταν πελασγὸν ἄλμα λαιψηροῦ ποδὸς εἰς θῖν' ἐρείσας. Qu. ὀρούσας? Matthiæ illustrates this usage of constructing an Intransitive verb with the accusative of a Noun of a cognate meaning very fully in Gr. § 415. It passed to the Latins: cp. Hor. Sat. i. 5. 63. *pastorem saltaret usi cyclopa rogabat*. Perhaps also Æn. i. 328. may be admitted as an exam- ple; certainly xii. 680. *hunc, oro, sine me furere ante furorem*. Sil. Ital. x. 448. *dic- tataque jurant Sacramenta deis*. Plaut. Mil. ii. 6. 2. *neque herile negotium plus cura- rat, quam si non servitutem serviat*. Again, Hor. Od. iii. 29. 50. *lulum insolentem lu- dere pertinax*.

802. Λέων, either the Greek leaders, collectively, who introduced themselves into Ilium in the manner already alluded to, and stung with disappointment, and a sense of wrong; or, individually, Neop- tolemus, *instans vi patria*. In this view compare with v. 803. Æn. ii. 550. 662. Thus Lycophron, 245-7, speaking of Achilles, *λοισθίαν αἰθων λύκος Κρηναῖον ἐξ ἄμ- μοιο ροιβδήσῃ γάνος*.

805. Τὰ δ' εἰς τ. σ. φρόν. This construction coincides with that noticed in Matthiæ, Gr. § 578., and which he il- lustrates from Thucyd. viii. 88. Eurip. Orest. 534. Hence we may translate the

clause, *respecting such measures as regard your prudent policy, which I remember hearing of, etc.* This may refer to ac- counts brought to him whilst at Troy, or to Clytemæstra's own expressions 521. 58j. supr. to the Herald, of which he may have received intimation.

809. Ἴός, *virus*, in Grotius' version cited in Schütz's Note. It is also *Jaculum*, and in this sense may be appositely com- pared with Virgil's *tacitum vivit sub pec- tore volnus*, and its parallel clause in the simile subjoined, *hæret lateri lethalis arun- do*. Æn. iv. 67. 73. Voss renders it, *der Abgunst Geißer*, agreeably with the for- mer.

In either acceptation of the word the image possesses great force and beauty. Envy is a Barb rankling in the heart, or a deadly poison which taints the *thin and wholesome blood*. The expressions διπλοῦ- ζει τῷ πεπαμμένῳ νόσον κ. τ. λ. presents a twofold image, that of the Roman Lyric, *creciscit indulgens sibi dirus hydrops*, and the double misery which the passion in- flicts, as well from the perverted feeling of the heart itself which is its own tor-mentor, as from the prospect of others' good. The Sacred writings offer a beau- tiful illustration of the latter, v. 812., in the incident recorded in Esth. vi. 13. *ἐπίστρεψε δὲ ὁ μαρδοχαῖος εἰς τὴν αὐ- λήν. ἅμάν δὲ ὑπέστρεψεν εἰς τὰ ἴδια λυπούμενος*. LXX.

813. Εὖ γὰρ . . . κάτοπτρον, Schütz's arrangement, which has been adopted by Pr Scholefield. I have trans- lated it accordingly.

817. Ζευχθεῖς . . . σειραφόρος. Comp. Aristoph. Nub. 1300. *ἄξεις; ἐπὶ σ' ἄλῳ, κεντῶν σε τὸν σειραφόρον*, and the Schol. *σειραφόρος δὲ ὁ ἔξω τοῦ ζυ- γοῦ*. This is more accurate than the Gloss in Schol. Eurip. Orest. 1016. *ποδὶ κηδοσύνῃ παράσειρος*, viz. ὁ ὀπίσω τοῦ ἄρματος ἐπόμενος ἵππος. Thus we meet in Sophocl. Electr. 721. *δέξιόν τ' ἀνείς σειραῖον ἵππον*, and in a meta- phorical sense ἄρης δεξιόσειρος in the Antigone, 140.

It thus appears, that, strictly speaking, the σειραφόρος was not yoked with the other horses: vid. Blomf. Glossar. The general sense however, as intended by the Poet, is exhibited in the version.

820. Κοινὸν ἀγῶνας. Abresch's rendering of this (see Schütz's Note) is, *publicos ludos*. It might also be trans- lated, *publicum cætum*; comp. Il. η', 298.

δ, 428. in which case the construction becomes, κοιν. ἀγ. Ξίντες, ἐν πανηγ. βουλευσόμεθα. I have preferred the sense which approaches nearest to the more usual one *certamen*.

827. Θεοῖσι—δεξιῶσομαι. Voss ad lit. heb' ich den Göttern erst die Hand zum Gruss. Compare however Sophocl. *Electr.* 976. τοιοῖσδ' ἐπαίνοις...δεξιῶσεται.

836. Τὸ μὲν γυναιῖκα. "Veteres de iis rebus, quibus demtis, negabat se Epicurus intelligere quid esset bonum, parum vercunde loqui solent." Blomf. *Not.* Compare with the passage he cites from the *Choephorae*, the advice of Thetis to Achilles in the *Iliad*, ω, 130.

839. Κακοῦ κάκιον πῆμα. Comp. *Hecub.* 236. Οὐδ' ὤλεσεν με Ζεὺς, τρέφει δ' ὅπως ὀρώ Κακῶν κακ' ἄλλα μείζον', etc.

841. Καὶ τραυμάτων, etc. Lit. had this our consort met with as many wounds as were the channels by which report conveyed them to us, he is more full of holes (so to speak) than any net. On this construction of the infinitive (λέγειν for ὡς λέγειν) see Matthiae's *Gr.* § 543. Vig. de *Idiot.* v. 3. § 6. and Reizius' note in Hermann's *annott.* § 154.

845. Τρισωμάτος... γηρυνών. Comp. *Æn.* viii. 202. *tergemini nece Geryonæ*, etc. Ovid. *Ep.* ix. 91. *prodigiumque triplex, armenti dives Iberi, Geryones, quatuor in tribus unus erat.* Sil. Ital. iii. 422. *Geryonæ peteret quum longa tricornis arva.* Comp. i. 277. xiii. 201. and their source, *Æn.* viii. 563. Claud. liv. 2. *tellus tergemino subdita Geryoni.* Cp. Lucret. v. 28. Justin. *Hist.* xlv. 4. fin. wherein an explanation of the mythus is proposed.

The Greek writers are not less frequent in their allusions to this fabulous personage: comp. Hes. *Theog.* 287. χρυσάωρ δ' ἔτεκε τρικάρηνον γηρυνονῆα. *Hercul. fur.* 422. τὸν τρισωμάτον...βοτῆρ' ἐρυθείας. Aristophanes introduces a facetious allusion to him in his *Acharnes*, 1082. βούλει μάχσθαι γερυνόνη τετραπτίλῃ, on which see the Scholiast.

852. Ἐκ τῶνδε. Comp. Matthiæ, *Gr.* § 574.

855. Δορύξενος. Vid. Eustath. p. 405. περὶ δὲ δορυξίνου παυσανίας φησιν, ὅτι δορύξενος, ὃ ἐκ πολεμίων φίλος,

καὶ ὁ πρεσβύων περὶ λύτρων, εἰ ζω-
γρηθεῖν τινες. And a little farther on,
ὡς εἶναι οὕτω δορύξενον εἰπεῖν, καὶ
τὸν χάριν δορυός, ἥτοι πολέμου, συμ-
μαχικῶς ξενισθέντα ὑπὸ τινων. Comp.
Sophocl. *Electra*, 45. ὁ γὰρ Μήϊστος
αὐτοῖς τυγχάνει δορυξίνων. It occurs
with the simple meaning *hospes* in the
Medea, 685. wherein Pittheus is termed
by Ægeus, πάντων φίλτατος δορυξί-
νων. As an adjective in the *Edip.* Col.
632. ἡ δορύξενος ἑστία, ara *hospitalis*.

865. Λαμπτηρουχίας. Comp. *supr.*
7. 272. agreeably to which, of the several
explanations advanced by Commentators,
I have selected that of Heath. It is ques-
tionable however whether he understood
the passage in its full force. The Signal
fires are mentioned as ἀνημίλητοι in re-
ference to the feeling which Clytemnestra
feigns as actuating her at the time, her affec-
tion attributing that to neglect, which was
the result of a protracted war. The other
meaning which Bp Blomfield proposes in
his Glossary, by which she would be re-
presented as indulging her grief in her
solitary chamber by her untrimmed fire,
noctem addens dolori, yields to none in
the image of assumed pathos it is intended
to express. See *Appendix*.

869. Ξυνεύδοντος χρ. An ex-
pression, the boldness of which is more
than atoned for by its poetical beauty.
Time may here be regarded as personified,
and the occurrences of life as present to
his perception. Not dissimilar in its con-
ception is the expression in the *Prome-
theus*, 1002. ἀλλ' ἐκδιδάσκει πάνθ' ὁ
γηράσκων χρόνος.

879. Φθόρος δ' ἅπ, i. e. Let me
indulge in the luxury of addressing him
without imposing limits on the enjoyment,
πολλὰ γὰρ...for I have purchased the
liberty with the many distresses with
which I have had to contend.

890. Ἀπουσία...εἰκότως. Mat-
thiæ remarks this construction, *Gr.* § 386.
4., regarding it as due to that of the verb
εἰκέναι. In illustration of this principle
of Greek syntax we may adduce v. 1058.
πολλὰ συνίστορα αὐτοφύνα κακά, in
which the construction of the accusative
with the adjective is referrible to that with
the active verb from which the latter is
derived. Blomfield and Matthiæ illus-
trate this; *Glossar.* in l. and *Gr.* § 416.

We should observe however, that this
is not invariably the case: thus *infr.* 1127.

γάμοι πάριδος δλίθριοι φίλων, not φίλους. *Hecub.* 235. μή λυπρά, μηδὲ καρδίας δηκτήρια ἐξιστορήσαι, not καρδιαν.

This speech of Agamemnon expresses indirectly much suspicion of the sincerity of Clytæmnestra. His assigning so absurd a reason for the length of her speech as his own length of absence; his observation (v. 894, etc.) of the over-complaisance of her address; his rejection of her proffered attendance; and his concluding expressions, 902 ss. καὶ τὸ μή κακῶς φρονεῖν, etc. evince this.

895. Χαμαιπετές βόαμα, ad lit. *prostrate-fallen shout*, an hypallage of the epithet. Comp. not. v. 48.

We remark also the emphasis of *προσχάνης*. Among the Latins the corresponding word *hio* has been used to express the solemn and dignified enunciation given to sentiments on the stage. Thus Persius, *Sat.* v. 3. *Fabula seu mæsto ponatur hianda tragædo*, and Juvenal, *Sat.* vi. 636. *Grande Sophocleo carmen bacchamar hiatu*. Comp. Callimachus, *H. in Apoll.* 24. and Lucian, *Nigrin.* § 11. in which *χαίνειν* and *κεχηγνότες* are used in a similar sense.

903. Ὀλβίσαι δὲ χρῆ, etc. Comp. *Androm.* 100. Χρὴ δ' οὐπορ' εἰπεῖν οὐδὲν δλβιον βροτῶν, Πρὶν ἂν θανόντος τὴν τελευταίαν ἰδῆς Ὅπως περάσας ἡμέραν ἤξει κάτω. Comp. *Trachin.* 1. Herod. *Clio.* c. 32. Aristot. *Eth.* i. 12.

908. Εὐζῶ . . . δέσας ἄν. The sense of this passage seems to require the omission of the note of interrogation; vid. Blomf. *Not.* in l.

Clytæmnestra hopes to induce Agamemnon to accept her offers of attendance, by assigning a motive for their rejection, unworthy of a hero, his fears. If therefore Schütz' punctuation be received, the verse should be rendered as an interrogative assertion.

910. Τί δ' ἂν (ποιῆσαι) is the construction proposed by Schütz, and the correct one. Thus *Hippol.* 472. πῶς ἂν ἐκνεύσαι δοκέις; Voss has very accurately expressed it in his version, *was thäte Priamos, meinst du, hätt' er das vollbracht?*

Not only have Pauw and Heath misunderstood this, as appears from Schütz's *Var. Lectt.*, but Valkenär also; compare his note on the above passage of Euripides with Monk's, and Porsoni *Advers.* p. 220.

920. Λύοι, without the accompanying ἂν, for λυέτω, on which usage the reader may consult Hermann, *de Partic. ἂν*, iii. 5. Matthiæ, *Gr.* § 514. Obs.

Ibid. Πρόδουλος. I have preferred this to Schütz's reading πρόδουλον, which has been received by Pr Scholefield, but in a sense different from that of the German editor. I perceive that it is sanctioned also by the learned Dr Maltby, who renders it *servile*.

Ibid. Ἐμβασιν. Schütz translates this *indumentum*, but erroneously; the correct sense is *incessum*. We meet it as a synonyme of ποδὲ in the *Bacchæ*, 740. In the present case it is to be constructed with ἀρβύλας, as is correctly stated by Bp Blomfield in his Note. This is confirmed by Herod. i. 205. γεφύρας τε ζευγύων ἐπὶ τοῦ ποταμοῦ, διάβασιν τῷ στρατῷ.

The reluctance which Agamemnon expresses on the present occasion clearly arises from a superstitious dread (αἰδῶς he terms it, 923.) of offending the gods by an inordinate luxury, as well as an aversion to barbaric pomp; comp. 910 sq. We may trace also a distinct principle, of expressing by this act a positive reverence towards the θεοὶ ἐφέστιοι, the honour due to whom he was disinclined to appropriate any share of to himself. Comp. 826. 897. This heathen superstition proceeded, as many others, from the principles of a purer faith, as is clear from the well-known passage in Exodus, iii. 5., the usage grounded on which was afterwards incorporated with the ceremonial observances of the Priests in the Levitical dispensation, (comp. xxx. 19. id.) and is probably that alluded to by Juvenal in the line, *observant ubi festa nero pede sabata reges*, vi. 159.

The *festa nudipedalia*, which Tertullian notices (*Apolog.* c. 40.) and which Josephus conceives to have been of Jewish origin (*Bell. Jud.* xi. 15.) were instituted on this principle of expressing by external acts a humility of spirit, acceptable to the gods, and conciliatory of their favour. To the same source we may refer the precept of Pythagoras (comp. *Jamblich.* xxiv. 10.) ἀνυπόδητος εἶναι καὶ προσκύνει, and the custom observed by the Roman matrons, while offering their vows to Vesta, noticed by Ovid in his *Fasti*, vi. 397. Thus Seneca, (*Mæd.* iv. 2. 13.) concludes the invocation of his heroine, *Tibi more gentis vinculo solvens comam, Secreta nudo nemora lustravi pede*.

The act of reverence performed by the Knights during the obsequies of Augustus, and mentioned by Suetonius (*Vit. Aug.* ci. 10.) may perhaps be explained on the same principle, his name having at that time been enrolled among the divinities.

929. Ἐξαίρετον ἄνθος, i.e. γέρας, *Il.* α, 118. This use of ἄνθος as expressive of excellence is common among poets: thus ἄνθεα μήλων in *Il.* ι, 538. not merely indicative, by the usual periphrasis, of μήλα. Thus also ἄωτος, as *ibid.* 657. *Odyss.* ε, 443. Callim. *Hymn.* in *Ap.* 112. λιβάδος ἄκρον ἄωτον, *The fountain's purest rill.* We find also in Pindar, γλώσσης ἄωτον, εὐζωής, . . . ἥβης ἄνθος. Compare the *Isthmia*, i. 75. *Pyth.* iv. 281. *Olymp.* i. 23. ἀγλαΐζεσαι δὲ καὶ μουσικῆς ἐν ἁώτῳ, i.e. ἐν ἐξαίρετοις μέλεσι τῆς μουσικῆς. Damm. *Lex. Pind.* Also in Euripides, *Troades*, 810. ὅθ' ἐλλάδος ἀγαγε πρῶτον ἄνθος, which Barnes in his note compares with Pindar's ἡρώων ἄωτον. The passage he refers to is *Nem.* viii. 14. Comp. *Py.* iv. 33.

A similar use of *Flos* prevailed among the Latins: thus Plautus, *Curcul.* i. 2. *Flos veteris vini meis paribus objectus est.* *Cistell.* i. 2. *Ad eo me complevi flore Liberi.* Comp. *Casin.* iii. 5. 16. Ennius, in Alcest. *hæc anus admodum frigitit, nimirum se sauciavit flore Liberi.* Lucret. iii. 222. *Bacchi quom flos evanuit, aut quom Spiritus unguenti suavis diffugit in auras.* *Vid. Inscript. Grut.* p. 329, cited in Wakefield's note on this latter passage. *Juven.* v. 56. *Flos Asia ante ipsum. etc.*

936. Οἴκοις. Bp Blomfield proposes here the emendation οἴκῳ δ' ὑπάρχει τῷδε. But this may be dispensed with, since the subject case may easily be conceived to be understood, exhibiting the construction, ὑπάρχει (præsto sunt: vid. Reisk. *Ind. Græc. Demosth.* p. 508.) ὥστε ἔχειν, or, as some may be inclined to prefer, ἔχειν ὑπ. οἴκ. τῷνδε, *of, with respect to, these. . .* in which case the construction partakes of the nature of those which Matthiæ illustrates in his *G. Gr.* §§ 315. 320. 3. The omission of the Article before ἔχειν is no obstacle: comp. 567 *supr.*

939. Προυνεχθέντος. It is remarked by Bp Blomfield that this verb is not that usually applied to oracular responses, but rather ἀπενεῖλαι. *Gloss.* But προφέρεισθαι is also præstare, and in this sense we may compare the expression προφέρεισθαι δόμοις with the Idioms illustrated by Matthiæ, ut *supr.* 393. 4. c.

Voss appears to have adopted Musgrave's version, who makes χρηστηρίους an adjective, *wär' offenbar mir's in den Orakelwohnungen.*

947. Τελείου. "Οἱ τέλειοι sunt οἱ γεγαμηκότες." Damm, *Lexic. Pind.* in voc. τέλειος. *Conjuges*, Ruhnken on the *Timæus*, in^d voc. Hence προτέλεια (*supr.* 63.) *Sacrifices before marriage.*

The sense expressed in the version is that which Bp Blomfield ingeniously illustrates by Homer's δόμος ἡμιτελής, *Il.* β', 701. Comp. *Glossar.* in loc. in a sense analogous to which a wife who has been blessed with a numerous offspring is termed παντελής in the *Ædip. R.* 930. Yet it admits of a question, whether the above-mentioned expression in the *Iliad* may not be more correctly explained by the known custom in the Heroic age, (*Schol. br.* in loc.,) of building in the event of marriage. See *Appendix.*

Clytemnestra's concluding words *vs.* 948 sq. are best understood as alluding to the design she harbours of sacrificing her lord. Jupiter is invoked as sanctioning the deed, which she would palliate in some degree by Agamemnon's presumed unfaithfulness to her bed, He being the guardian of connubial rights.

951. Δεῖμα. Schutz's reading here is δειγμα, which he explains by reference to the omen as detailed in v. 103 *supr.* That of Stephens (δεῖμα, adopted by Bp Blomfield) has been retained as better suiting the context, but with the same allusion.

The Chorus now begins to speak more openly of the intentions of Clytemnestra. δεῖμα expresses the apprehension it entertains for the result: *δοῦδ'* (used as *μολπή*, 105.) alludes to the prophetic declarations of Calchas as announced, v. 120. *sqq.*, and finds place here in consequence of his interweaving with the particular solution of the omen a notice of Clytemnestra's resentment on account of the immolation at Aulis: comp. *vs.* 148-50. This is laid down as the basis of the following allusions.

957. Χρόνος, etc. I have been emboldened by the concluding expressions of Bp Blomfield's note on v. 959. to translate this passage with the following alterations in his text, *χρ. δ' ἐπει Πρ. ξυνεμβολαῖς Ψαμμιαίς ἄκατοι παρήβησαν*, etc. the construction being *ἀκ. παρήβησάν, ἅμα, ταῖς ξυνεμβ.*, by which the Intransitive and more usual sense of *παρήβαν* is preserved. Compare the pas-

sage cited from Herodotus in Bp Blomfield's *Glossarium* in l.

Pr Scholefield receives Heath's emendation *παρήψεν*, remarking that *παρήβησεν* "et metrum et sensum jugulat." The latter is, in my opinion, left untouched, and the former in no degree disturbed, by retaining it, provided it be accompanied by the changes which I have just now suggested. If, indeed, the corresponding verse in the Antistrophe, 971, be read with Pr Scholefield, *εὔχομαι δ' ἀπ' ἐμᾶς τι* (or *τεν'*, Schütz), *παρήβησαν* is inadmissible: but the reading suggested by the Florentine Codex, which Bp Blomfield's edition presents, restores the metrical correspondence. Vrs. 959-60-1. are Trochaic dimeter catalectic, the leading metre of the Strophe; thus, 950. 1. 3. 4. 5. and the lines which answer them in the Antistrophe.

Respecting the connexion with what precedes, the sense appears to be, that such has been the apprehension produced by the omen and its interpretation by Calchas, that the length of time which has intervened has been insufficient to efface the impression.

959. "Ἀκάτους Botheus, magis accurate." *Blomf. Comp. Hecub.* 449. *ποντοπόρους κομίζεις ὁδὸς ἀκάτους.*

964. *Τὸν δ' ἄνευ*, etc. The joy which would otherwise have attended the return of my Sovereign gives place to grief when I reflect on the events which are shortly to occur. Compare with the expression *ἀνευ λύρας* the following: *ἐν τ' ἁλύροις κλείοντες ὕμνοις, Alcest.* 459. of which the interpretation assigned by Valknär is, *carminibus lugubribus*; comp. Monk in loc. who refers to the passage in the *Phœnisæ*, 1042. *ἄλυρον ἀμφιμύσαν, ὀλομένην τ' ἱρινόν*, in confirmation thereof. Thus in the perplexed passage in the *Iphig. in Taur.* 143 ss. *δυσθρηνήτοις ὧς Σρήνοις ἐγκειμαι τᾶς οὐκ εὐμούσου μολπαῖς, βοᾶν*, Ἀλύροις ἐλέγους, the construction of which we may remark in passing to be, *ὥστε βοᾶν*, and the ἐλέγους to be placed in apposition with *Σρήνοις*, or *βοᾶν ἐν τοῖς ἁλ. ἔλ.*, thus obviating the necessity for Seidler's "recepimus Heathii emendationem," which was *τᾶς οὐκ εὐμούσου μολπαῖσι βοᾶς*. Add to the preceding the passage in the *Helena*, 185. *Ὀμαδὸν ἔκλυον ἄλυρον, ἔλεγον*, "Ὅ τι ποτ', ἔλακιν αἰάμασι στίνουσα Νύμφα τις. On the contrary, the Chorus in the *Iphig. Taur.* 1135, etc. auguring success to the

undertaking of their mistress, represent her as attended by Apollo accompanying his voice with the lyre; *Ὁ φοῖβός θ' ὁ μάντις, ἔχων Ἐπατόνου κίλαδον λύρας, Ἀεῖδων, ἄξει λιπαράν Εἰς ἀθηναίων ἐπὶ γᾶν*, etc.

970. *Δίναις* . . . in the uncertainty, the fluctuation, of thought respecting the final issue, yet with saddest forebodings. Sophocles uses an image in some degree analogous, to express the height of wretchedness to which his hero was reduced, *Ἰδεσθὲ μ' ὅσον ἄρτι κῦμα Φοινίας ὑπὸ ζάλης Ἀμφίδρομον κυκλεῖται.* *Aj.* 351. *Comp. Æn.* viii. 19. *Ingenti cœvarum fluctuat æstu.* Thus Shakspeare, *Your mind is tossing on the ocean.*

971. *Εὔχομαι.* *Vid. sup.* 957. *Not.* Porson reads, *Εὔχομαι δ' ἀπ' ἐμᾶς τὰδ' Ἑλπίδος ψυδῇ πεσεῖν*, etc. *cp. Advers.* in loc.

979. *Ἄφαντον ἔρμα, cœcum saxum, Æn.* iii. 706. *cp. Claud. Bell. Gildon.* 506. Nicander in his *Theriaca* has the expression, *λίθακάς τε καὶ ἔρμακας ἐνναίοντες*, 150.

983. *Δόμος.* Bp Blomfield proposes in lieu of this the reading *γόμος*, in support of which he cites the passage in the *Supplices*, 439. I have translated *δόμος* in the sense *res familiaris*, and have ventured to alter the pointing in v. 985. in order to connect the clause 986-8 more immediately with the preceding, with which it forms a continued sense.

The construction of *πολλὰ* in the latter is the same with that in Eurip. *Suppl.* 587. *πόλλ' εὐδαιμονεῖ*, and in *Il.* i, 580. *πολλὰ . . . ἐλλίσσονθ'.*

989. *Τὸ δ' ἐπὶ γᾶν π.* The Chorus had passed in the preceding Strophe to a general reflection on the mutability of human affairs, and the expediency of sacrificing a part in order to ensure the enjoyment of the remainder. An intimation is doubtless concealed under all this of the danger which awaits Agamemnon, unless he takes speedy measures to remove its causes. The Antistrophe commences with a more express allusion to the murderous design of Clytemnestra.

The allusion contained in *ἐπαίδων* (984) is explained very fully by Bp Blomfield, *Glossar.* in loc. We may cite as illustrative of the general sense of the passage Hor. *Carm.* i. 24. 13. *Quod si Threicio blandius Orpheo Audiat mod-*

vere arboribus fidem, Non vana redeat sanguis imagini, etc.

992. Οὐδὲ τὸν ὄρθον. The construction of this somewhat perplexed passage appears to be, ὀρθοδαῖ τῶν φθ. (ὥστε) ἀνάγειν (αὐτοὺς) ἐπ' ἀβλαβείᾳ, i. e. *incolumes*. The change which Fr Scholefield introduces, or rather his restoration of the reading in Edd. εὐλαβείᾳ, does not improve the sense. Porson esteemed it so unsatisfactory as to include it within Uncini, his mark of spurious text.

996. Μοῖρα. Bp Blomfield proposed in a former edition the reading μοῖρά μ' ἐκ θιῶν, which, as exhibiting more clearly the reference of the entire passage 995-999 to the feelings of the Chorus, I have received. The necessity is bewailed of suppressing all intelligence, excepting what may be gleaned from obscure allusions, respecting the views of Clytæmnestra. Fate impedes the discovery: the Chorus, well affected towards their Sovereign, are forced to mourn in silence events which it surpasses their power to control.

We thus avoid the alternative of explaining μοῖραν by reference to Clytæmnestra, *parcam*, the propriety of which, notwithstanding Schütz's persuasion of it, I cannot see. The concluding verses refer to the state of excitement by which she is impelled to the fulfilment of her purpose, and the distressed feelings of the Chorus in consequence.

1004. Κομίζου. Comp. 925 sq. sup. *Phœniss*. 602. καὶ σὸ τῶνδ' ἔξω κομίζου τειχέων. *Iphig. T.* τρωάδες, ἔξω κομισασθ' οἰκῶν, and resolved into the construction of the active verb with the pronoun, *Phœn*. 1650. κόμιζε σαυτήν, ἀντιγόνῃ, δόμων ἔσω. Sophocles uses κομίζεται in the purely active sense in a passage in the *Ajax*, (v. 63.), but this is not unusual; comp. *Iph. T.* 1363. τήνδ' ἑμὴν κομίζομαι λαβὼν ἀδελφὴν. also *Helen*. 581.

The insolence of Clytæmnestra's address on this occasion is well imagined. No sooner had she the captive in her power, and is released from the restraint which Agamemnon's presence imposed on her, than she exhibits those traits of character which are so shortly to be called into action in the consummation of her career of guilt.

Voss renders this line, *Trit auch hinein dort, dich Kasandra red' ich an*. Tragic dignity is in truth not consulted on the

present occasion! the purport is, to insult the fallen princess; you too, *Cassandra*, I speak to, betake yourself within doors.... step down from the chariot, and be not high-minded.

1005. Ἀμηνίτως. Comp. sup. 632, with which, as more congruous, I should prefer the reading mentioned in Bp Blomfield's note, ἀμηνίτοις. In the one instance we have χιμῶν οὐκ ἀμηνίτος, *tempest stored with wrath of heaven*, and in the other, ἀμὴν. ὄμοος, *a house unvisited with such wrath*.

1006. Χερνίβων. Ad lit. of its *lavers*. See Bp Blomfield's note. Thus Horace comprehends his household furniture under the single term *Salinum*, κατ' ἔξοχόν.

But the use of the χερνίψ in religious rites confers an additional emphasis on the word in the present instance. This we may illustrate by the following passages; *Phœniss*. 672. *Iphig. Aul.* 955. (on which consult Hopfner's Note.) Also vs. 1111. 1517. 1568. *Iphig. Taur.* 245. 1191. et pass. *Electr.* 792. It expresses therefore here the admission of *Cassandra* to participation in household concerns—her becoming domesticated in the family. This application is illustrated by the passage in Sophocles, (*Ed. R.* 236. sq.) in which the King sums up his denunciations against the person who should wittingly suppress information respecting the Murderers of *Laius*, with a command to his subjects to repel him from partaking in religious ceremonies.... μήτε χερνίβας νέμειν. Thus *Echylus* subjoins in the present case, σταθεῖσαν κτησίῳ βωμοῦ πέλας.

In illustration of Bp Blomfield's Obs. we may cite the passage in *Fragm. Sophocl.* (L. 7. Ed. Brunk.) ὁ δ' οὔτε δαίτης, οὔτε χερνίβος θίγων, Πρὸς λέκτρον ᾗσι. Cp. *Clem. Alex. Strom.* v. 715. *Euseb. Pr. Ev.* p. 680.

Lastly, among the Latin writers, exclusively of the above-mentioned passage in Horace, *Carm.* ii. 16. 64. on which see *Torrentius'* Note, we may cite *Persius*, iii. 25. *Far modicum, purum et sine labe salinum.... cultrixque foci secunda patella*. *Livy* also, xxvi. 36., wherein the latter are spoken of as sacred to the gods.

1010. Πραθέντα γλῆναι.... a construction analogous to καλουμένη ἡνεσχόμεν infr. 1246. Comp. *Sophocl. Electr.* 943. Also the *Orestes*, 1616. ἀνέχον δ' ἰνδικῶς πράσσων κακῶς. *Phœniss*.

557. σὸ δ' οὐκ ἀνέξει δωμάτων ἔχων ἴσον. *Herac.* 353. νικωμένη γὰρ παλάς οὐκ ἀνίεται. *Herc. jur.* 1310. *Fr. incert.* clii. 11. Ed. Beck.

Ibid. Θιγεῖν. Corrected from Schütz's reading by Blomfield, and rightly, as the *Σιγι* περισπώμενον accords better with *τλήναι*.

The metaphorical use of this verb is frequent among the Greek writers: comp. the *Bacchæ*, 300. λόγῃς θιγεῖν, to engage personally in conflict. *Hippol.* 889. εὐνῆς θιγεῖν βίῃ, forcibly to invade. *Pind. Isthm.* i. 26. ἐν τ' ἀέθλοισι θιγον πλείστων ἀγώνων.... wherein it is unnecessary to suppose with Damm (*Lexic.* v. *Σιγι*) a Metathesis for *Σιγ. ἀέθλων*.

The construction of this verb is, as far as I have been able to trace it, with the genitive of the object: the two exceptions noticed in Pindar (*Py.* ix. 75. *Nem.* iv. 57.) are only apparent, as τὸν in the first is manifestly the subject of its verb, and in both, the ordinary construction may be preserved by supplying the Ellipsis. Comp. Heyne's note in loc. We may remark the same of the kindred ἀπτεσθαι. Thus, *Iph. Aut.* 56. τῆς τύχης ὅπως ἄψαιτ' ἀρίστα. *Antioq.* *Fr.* x. 2. Beck. τὸ δ' ἐκλαοῦν οὐθ' ἡδονῆς μὲν ἄπτεται.... in which correct the translation *habet to consequitur*.

Tango among the Latins was used in a sense not dissimilar: thus, *Æn.* iii. 324. *nec victoris heri tetigit captiva cubile*.

1012. Χάρις. *Lit.* Boon, or Fair aspect. The latter is sufficiently proved by the passage in the *Troades*, 832. σὸ δὲ πρόσωπα νε-αρά χάρισι παρὰ διὸς Σρόνοις Καλλιγάλανα τρέψεις. See Seidler's note. Perhaps also by that in the *Fr. Incert.* lxxvi. Beck. ἡ δ' ἐν ὀφθαλμοῖς χάρις ἀπόδωλ'.... thus *Gratia* among the Latins: comp. *Quinctil.* ix. 4. *Gratia in vultu, jucunditas in sermone*. Also *Proem.* L. vi. 7.

1014. Παρὰ στάθμην. *Capricious-ly*. Στάθμη occurs in Pindar in the metaphorical senses of *Law*, or *Rule of life*, and *Scale*: comp. *Py.* i. 120. πόλιν.... Ὑλλίδος στάθμας ἱερῶν Ἐν νόμοις ἔκτισσε. ii. 166. We meet it also in the *Ion*, 1514. τύχῃ, παρ' οἷαν ἤλθομεν στάθμην βίου, in which however Musgrave has proposed the reading *στιγμῆν*, (q. d. *How near we have been to the murder of our mother, and its consequent punishment*.... scarcely a point's distance!) but unnecessarily, as the meaning obviously is, *How nearly has the course of*

our life been warped: thus μεταβαλοῦσα, v. 1512. Comp. 1137. *Ibid.* *Fr. Incert.* xix. Ed. Barnes. Ἐγὼ δ' ἱμαντοῦ καὶ κλύειν ἐπίσταμαι Ἀρχεῖν θ' ὁμοίως, τῇ ρετῇ σταθμώμενος τὰ πάντα.

We may explain *στάθμητος*, a word occurring in Plutarch in the sense of *Inconsiderate*.... One who regulates his conduct by no certain Rule, by reference to either source of the Metaphor, as explained above. Horace's use of *denormare* presents one of like origin.... to disturb symmetry.... disfigure.

1017. Αγρευμάτων. Comp. 349. 795. Not.

1030. Καρβάνῳ χειρ. "Gemini Diodori lib. iii. 18. (to wit, *Herod.* iv. 113.) *μημητική* δηλώσει διὰ τῶν χειρῶν διασημαίνειν. Talia Latinorum, *Crudelem infesta sæpe vocare manu; Nudaque vocat dux agmina dextra*." Wesseling. This passage of Herodotus is referred to by Porson in *Advers.* p. 158.

1034. Νεαίρετον. Comp. 1032. Clytemnestra repeats the Epithet, with an adaptation still more marked to Cassandra's circumstances,

1043. Τί ταῦτ' ἄνωγ. This verse and the following are cited, with the variation remarked by Bp Blomfield, in the *Schol. Phœniss.* 1042. in confirmation of the sense affixed to the words *ἄλυρον* *μοῦσαν*. The Epithet is interpreted in its literal import, *unaccompanied by the lyre*, and the reason (strangely enough) is assigned, that that instrument was sacred to Apollo, a god to whom lamentation was unknown. Beck explains it rightly of the Enigma of the Sphinx, styled *ἄλυρον*, because productive of sorrow, etc.

1048. Οὐδὲν προσήκοντ', etc. *cui absonum est*.... *quem minime decet*. The more usual construction of *προσήκω* is with the Dative of the Person, as in *Sophocl. Electr.* 915. This led me at first to regard the reading *οὐδὲν προσήκον* as perhaps the true one, this latter being constructed with *παράσταται* as a *casus pendens*. Of the construction however, as it appears in *Editt.* the *Ion*, 437. affords an instance, *Θυγατρὸς τῆς ἱερῆθως τί μοι μέλει; προσήκε δ' οὐδέν*.... that is, if we construct it *κατ' οὐδέν*. The Analogy is yet stronger in Musgrave's proposed emendation *προσήκοντ' οὐδέν*. Comp. *Orest.* 762. οὐ προσήκομεν κολά-

ζειν τοῖσδε, φωκίαν δὲ γῆ, i. e., οὐ πρ. τοῖσδε ὥστε ἡμᾶς κολ. αὐτοῖς, as in the present instance, κατ' οὐδὲν πρ. γόους ὥστε ἐν αὐτοῖς παρ. The passage cited from Aristides (*De Quatuor.* p. 463.) in Zeunius' Note on Viger. vi. 1. 6. affords an example of the construction mentioned in the former part of this Note.

The words of the Scholiast, *Phæn.* 1042., (see the preceding note,) ἀπειθής θεός ὁ ἀπόλλων.... refer to the expressions of Æschylus in this and foregoing vrs. Comp. 119. *supr.*

1051. Οὐ μῶλις. Comp. *Helen.* 333. θέλουσαν οὐ μῶλις καλεῖς, altogether willing. This is preferable to Heath's construction μῶλις καλεῖς οὐ θέλ. Voss's translation, and *nicht halb*, is usual in our language also.

1056. Ποίαν, *qualem*.... used by Cassandra with astonishment and horror. The Chorus however appear to misunderstand her, which produces the oracular burst on her part, 1059 ss.

1060. Πολλὰ συνίστορα κακά... a construction illustrated by Bp Blomfield, *Glossar.* h. l. Add to the parallels he cites *Eumen.* 349. σφαλερὰ τανυδρόμοισι κῶλα. Comp. 890 *supr.*

1071. Ἴώ... μήδεται. I have rendered this passage so as to present the μήδεται repeated in vrs. 1071, 1073. with the same subject, viz. κακόν. Also, by the latter I suppose Clytemnestra to be intended, as Mars is in the *Iliad* termed τυκτὸν κακόν. I regard Bothe's conjecture (vid. Blomf. and Butl. in l.) ἄγος, with this reference, as preferable to the common reading. Thus ἀλκά in 1074 refers to Orestes. Comp. 105. 8. *supr.* Not.

1078. Τόδε γὰρ τ. The construction is here either that exhibited in the version, in which case remark the use of the Inchoative γὰρ, or ῥάλαινα εἰ, τόδε γὰρ.... *Wretched! for this thou art about to effect whilst engaged in, etc.*

Remark also in 1081 the peculiar force of the γὰρ. It is not inceptive, but expresses the following meaning; *so quickly are events hurried to their consummation.... lo! I behold them even now in actual progress.... that all will be over ere I have had time to describe them.*

1088. Στάσις. Of the five interpretations of this word given by Dr Malkby, the 2d, *Canticum statarium*, accords best with Schütz's application of it to the

Chorus. It is however inadmissible, unless we adopt some such reading as he proposes. In the passage which Bp Blomfield cites from the *Choephora*, as also in v. 108 *ibid.*, the reference is, it is true, to the Chorus; but these prove at the same time the propriety of his rendering in the present instance, *cæsus*.

Ἀκόρετος corresponds to Homer's ἄρος, or ἄροτον μεμάνια. The construction I adopt is the second of those mentioned by Bp Blomfield; the Reference, that to the Furies. Vid. *Appendix*.

1089. Θύματος λευσίμου. This expression corresponds with that cited (as Brodæus thinks, from Euripides) in Lucian, *Revinias.* § 2. λακιστὸν ἐν πῆτραισιν εὐρίσθαι μόνον.

It is a mode of speech which expresses by the Epithet of the Substantive the Quality of the Passion, and has been imitated by Pope in his "Windsor Forest," *The clamorous lapwings feel the leaden death.*

1092. Κροκοβαφῆς στ. Schütz's interpretation of this adds very much to the poetical beauty of the passage; "Ut enim is qui λεπτοδυσίαν patiuntur, sic moribundis fere accidit, ut oculis eorum varii colores offundantur. Nostri dicunt, *es wird ihnen grün und gelb vor den Augen.*" I fear much that the visual organs of the learned Editor were in a similar state when he viewed the passage in this light. The reader will find Voss's German to be altogether an improvement on the foregoing.

1094. Συνανύτει. In this and the corresponding verse of the Antistrophe Bp Blomfield adopts Seidler's arrangement; 1094. 1105. *Dochmii.* 1095. 1106. *Cret. Cret. Dochm.* Hermann's (cp. *Metr.* ii. 21. 27.) has been followed by Pr Scholefield, who adds to the *Dochmii*, 1094. 1105. the Trochaic dipodia which commences the verse subsequent to each. He receives also Pauw's correction αὐγᾶς in 1095.

1104. Κακῶν. The construction is, διαί, πολ. τίχιν. φέρ. θεσπ. φόβ. κακ. (ὥστε) μαθεῖν (αὐτόν). Or we might connect θεσπ. κακ. as in *Æn.* x. 843. *præsaga mali mens.*

1108. Ἐπεγχεάσα. This reading is undoubtedly corrupt. It disturbs the metre, and affords no convenient sense. Seidler proposed ἐπ' ἄχρα σά, and agreeably to this Voss renders the passage,

denn auch von mir beklagt' ich das gesellte Weh! Blomfield however objects to the emendation on the ground of Syntax.

I have translated according to the reading $\epsilon\pi' \epsilon\gamma\chi\epsilon\sigma\iota$, which restores the harmony of the metre. The preferable mode of arrangement is, $\tau\alpha\lambda\alpha\iota\alpha\iota\varsigma \tau\acute{\upsilon}\chi\alpha\iota$ $\tau\delta \gamma\alpha\rho \epsilon\mu\acute{o}\nu \theta\rho\omega\acute{\iota}\nu \pi\acute{\alpha}\theta\omicron\varsigma$ $\epsilon\pi' \epsilon\gamma\chi\epsilon\sigma\iota$, that is, $\epsilon\pi\epsilon\kappa\alpha$, $\delta\iota\acute{\alpha} \tau\omega\acute{\nu} \epsilon\gamma\chi\epsilon\omega\acute{\nu}$, a construction very usual in Greek: it might also be rendered as $\theta\rho\omega\acute{\iota} \epsilon\pi' \epsilon\gamma\chi$.

Cassandra thus speaks of herself as a Spear-captive, in the same manner as the Chorus in the *Hecuba* is styled, $\lambda\omicron\gamma\chi\eta\varsigma \alpha\iota\chi\mu\acute{\eta} \Delta\omicron\rho\iota\theta\eta\gamma\alpha\tau\omicron\varsigma \pi\rho\acute{o}\varsigma \acute{\alpha}\chi\alpha\iota\omega\acute{\nu}$, v. 101.

1110. $\tau\acute{\iota} \gamma\alpha\rho$; subaud. $\alpha\lambda\iota\omicron\upsilon\omicron\upsilon$. Bos. *Ellips. Gr.* § 15. f.

1113. $\nu\acute{o}\mu\omicron\upsilon$. i. e. $\alpha\upsilon\delta\iota\eta\varsigma$, as in the *Hymn to Apollo*, 20. Comp. *Hecub.* 679. $\kappa\alpha\tau\alpha\rho\chi\omicron\rho\alpha\iota \nu\acute{o}\mu\omicron\upsilon \beta\alpha\kappa\chi\epsilon\iota\omicron\upsilon$. *Helen.* 188. $\delta\rho\epsilon\sigma\iota \phi\upsilon\gamma\acute{\alpha}\delta\alpha \nu\acute{o}\mu\omicron\upsilon \iota\epsilon\iota\sigma\alpha \gamma\omicron\epsilon\rho\acute{o}\nu$. Compare also with the expression $\nu\acute{o}\mu\omicron\upsilon \acute{\alpha}\nu\omicron\mu\omicron\upsilon$, *Helen.* 689. $\gamma\acute{\alpha}\mu\omicron\upsilon \acute{\alpha}\gamma\alpha\mu\omicron\upsilon$. *Phœn.* 1042. $\acute{\alpha}\lambda\upsilon\rho\omicron\upsilon\alpha \acute{\alpha}\mu\phi\iota \mu\omicron\upsilon\theta\upsilon\sigma\alpha\upsilon$. *Iphig. T.* 567. $\chi\acute{\alpha}\rho\iota\upsilon \acute{\alpha}\chi\alpha\rho\iota\upsilon \acute{\alpha}\pi\omega\lambda\epsilon\tau\omicron$. Again, *Phœn.* 1771. *Hecub.* 610. $\nu\acute{\upsilon}\mu\phi\eta\upsilon \tau' \acute{\alpha}\nu\upsilon\mu\phi\omicron\upsilon$, $\pi\alpha\rho\theta\epsilon\iota\omicron\upsilon\alpha \tau' \acute{\alpha}\pi\acute{\alpha}\rho\theta\epsilon\iota\omicron\upsilon\alpha$. *Suppl.* 32. $\delta\epsilon\iota\sigma\mu\acute{o}\nu \delta\jmath' \acute{\alpha}\delta\epsilon\sigma\mu\omicron\upsilon \tau\acute{o}\nu\delta' \epsilon\chi\omicron\upsilon\sigma\alpha \phi\upsilon\lambda\lambda\acute{\alpha}\delta\omicron\varsigma$. *Aj. Fl.* 665. $\epsilon\chi\theta\rho\acute{\omega}\nu \acute{\alpha}\delta\omega\rho\alpha \delta\acute{\omega}\rho\alpha \kappa\omicron\upsilon\kappa \delta\eta\eta\sigma\iota\mu\alpha$. The origin of these forms of expression, of which numberless other instances might be adduced from the Tragicæ, we may trace to Homeric usage: thus *Odys.* ψ , 97. $\mu\grave{\eta}\tau\epsilon\rho \epsilon\mu\acute{\eta}$, $\delta\acute{\omicron}\sigma\mu\eta\tau\epsilon\rho$, etc. Nor is it confined to the Greeks; ex. c. *nuptæ innuptæ, mentes dementes*, et sim. as in the *Art. amat.* iii. 208. *non est pro vestris ars mea rebus iners*. Cp. *Cic. Orat. in Anton.* i. 2. *illæque bustum in foro facerent, qui illam insepultam sepulturam effecerant*. The antithesis in *Virg. Catalect.* x. 1. sq. may be referred to this class, *Pauper agelle, Verum illi domino tu quoque divitiæ*. Milton also has allowed it a place amongst his many imitations of classical diction: comp. *Parad. regd.* iii. 310. *He look'd and saw, what numbers numberless The city gates outpour'd*.

1129. $\tau\acute{\iota}\omega$. See *Appendix*.

1130. $\tau\acute{\alpha}\lambda\alpha\iota\upsilon \eta\acute{\nu}\nu\tau$. Comp. *Hecub.* 20. $\tau\rho\omicron\phi\acute{\alpha}\iota\sigma\iota\upsilon$, $\acute{\omega}\varsigma \tau\iota\varsigma \pi\acute{\tau}\omicron\rho\theta\omicron\varsigma$, $\eta\theta\acute{\epsilon}\rho\omicron\mu\eta\upsilon \tau\acute{\alpha}\lambda\alpha\varsigma$. Both are derived from π . σ' , 56. $\acute{\alpha}\nu\delta\iota\beta\rho\alpha\mu\epsilon\upsilon \epsilon\rho\upsilon\epsilon\iota \tau\omicron\varsigma$.

1131. $\pi\omicron\tau\acute{o}\nu$. The reading $\pi\acute{\omicron}\rho\omicron\upsilon$ may here be suggested. Comp. *Phœnices.* 742. *Troad.* 82. *Herc. fur.* 834.

1134. $\tau\acute{\iota} \tau\acute{\upsilon}\delta\epsilon$. Abresch (as appears

from Schütz's *Var. Lectt.* h. 1.) changed the order in this verse to $\acute{\alpha}\gamma\alpha\upsilon \tau\omicron\rho\acute{o}\nu$, the reason of which the latter professes his ignorance of. But it is very evident. Abresch was of the number of those who hold that $\acute{\alpha}\gamma\alpha\upsilon$ should be prefixed to the adjective on whose signification it exerts an influence.

1137. $\mu\iota\upsilon\upsilon\rho\acute{\alpha}$. $\theta\rho\epsilon\upsilon\mu\acute{\iota}\nu\alpha\varsigma$, *Herm.* rejecting with Seidler $\kappa\alpha\kappa\acute{\alpha}$ edd. Thus $\gamma\omicron\epsilon\rho\acute{\alpha} \theta\alpha\nu\alpha\tau\omicron\phi\omicron\rho\acute{\alpha}$, 1149. *De metr.* ii. 22. 3. Both are dochmiac. Compare however Bp Blomfield's Note.

1151. $\epsilon\kappa \kappa\alpha\lambda\upsilon\mu\mu\acute{\alpha}\tau\omega\upsilon$... Stanley has remarked the Metaphor implied in this, and the following expression of the context, $\nu\epsilon\omicron\gamma\acute{\alpha}\mu\omicron\upsilon \nu\acute{\upsilon}\mu\phi\eta\varsigma \delta\iota\kappa\eta\upsilon$, and illustrates the poet's meaning by the passage in the *Iph. T.* 1146 sq. That also in *Iph. T.* 373. $\epsilon\gamma\acute{\omega} \delta\epsilon \lambda\epsilon\pi\tau\acute{\omega}\nu \delta\mu\mu\alpha \delta\acute{\iota}\acute{\alpha} \kappa\alpha\lambda\upsilon\mu\mu\acute{\alpha}\tau\omega\upsilon \epsilon\chi\omicron\upsilon\sigma'$ may be cited as illustrative of the custom of wearing the $\kappa\alpha\lambda\acute{\upsilon}\mu\mu\alpha\tau\alpha$. The above-mentioned commentator speaks also of the $\acute{\alpha}\nu\alpha\kappa\alpha\lambda\upsilon\pi\text{---}\tau\eta\rho\iota\alpha$, or *Bridal presents*, on which the reader may consult Spanheim's *Obs.* on Callimachus, *Hymn. ad Dian.* v. 74. Musgrave also remarks in his note on v. 373. *Iph. T.* cited above, that the same term was applied also to the day on which the Bridegroom removed the Veil from the Bride.

Analogous to the $\kappa\alpha\lambda\upsilon\mu\mu\alpha$ was the *flammeum* among the Romans: comp. *Rosin. Antiq.* Cap. xxxvii. pp. 447. 55. Claudian refers to this in the passage, *Nupt. Hon. et Mar.* 285. *Flammea virginis accommodat ipsa capillis*.

Compare with these authorities *Il. ω* , 93. wherein mention is made of the $\kappa\alpha\lambda\upsilon\mu\mu\alpha$ as a part of the ordinary female attire in the Heroic age.

From these observations the force of the Metaphor in the present instance is apparent: the $\kappa\alpha\lambda\acute{\upsilon}\mu\mu\alpha\tau\alpha$, of which Cassandra promises the removal, are the mysterious expressions, the Veils, which obscured the sense of her prophetic announcements. The passage in the *Prometheus*, 627 ss., may serve as a commentary on the sense, $\lambda\acute{\iota}\xi\omega \tau\omicron\rho\acute{\omega}\varsigma \sigma\omicron\iota \pi\acute{\alpha}\nu$, $\delta\tau\iota \chi\rho\acute{\alpha}\zeta\epsilon\iota\varsigma \mu\acute{\alpha}\theta\epsilon\iota\upsilon$, $\omicron\upsilon\kappa \epsilon\mu\pi\lambda\epsilon\kappa\iota\omega\alpha\iota \nu\acute{\iota}\gamma\mu\alpha\tau'$, $\acute{\alpha}\lambda\lambda' \acute{\alpha}\nu\kappa\lambda\acute{\alpha} \lambda\omicron\gamma\mu$.

1157. $\Sigma\upsilon\upsilon\delta\rho\acute{o}\mu\omega\varsigma$. I have rendered this so as to present the metaphor implied in the following words. The crimes of the Pelopidae, and the calamities entailed thereby on their descendants, were doubtless the themes of other prophetic warnings, and in reference to these

it is natural to suppose *συνδρόμως* to be used on the present occasion. Voss conceives it to express the closeness and unerring scent with which Cassandra tracks the consequences of those crimes. It may also be connected with *μαρτυρεῖτε*, q. d. *Bear witness concurrently with me.*

1165. *Πρώταρχον ἄτην . . .* The murder of Myrtilus. This is evident from the *Orestes*, 1563-5. *Electr.* 508, etc. *Εἴτε γὰρ ὁ ποντισθεὶς Μυρτίλος ἰκοιμάθη . . . Οὐ τις πῶ' ἔλειπεν ἐκ τοῦδ' οἴκου Πολύπονος αἰκία.* We may illustrate the expression from *Il.* λ', 603. *κακοῦ δ' ἄρα οἱ πῖλεν ἀρχή.* I prefer receiving it in this sense to Heath's *primam noxam*. See Schütz.

1171. *Ὅρκος.* Vid. *Appendix.*

1173. *Πόντου πέραν.* Thus *Il.* β', 626. *πέραν ἁλός.* No necessity therefore exists for Elmsley's emendation *πέρα.* See Bp Blomfield's Note.

The construction in the remaining part of the sentence is *κυρεῖν λέγ. κατ' ἀλλόθρου* π., unless Abresch's *ἀλλοθρούπολι* be preferred. See Schütz, *Var. Lectt.*

1179. *Πνέων χάριν.* The beauty of this expression is wholly lost in Schütz's edition, which reads *πίνων.* It accords with the metaphor implied in *παλαιστής*, indicative, as I conceive, of the ardour of Apollo's passion. Similar constructions appear in 212. 366. 1208., on which latter compare Bp Blomfield's *Obas.* in his *Glossar.* Homer's *μῖνεα πνέοντες ἀχαιοί* occur in the *Iliad*, pass.

The use of the Intransitive *spiro* among the Romans was not dissimilar. Of this perhaps Virgil's *spirans immane* may be alleged as an example, or should the passage in the *Metamorph.* ix. 660. be cited as proving the adverbial construction, that in Claudian, *De Rapt. Proserp.* 6., may be referred to, *et totum spirant præcordia Phœbum.* That also in *De laud. Stilich.* ii. 341. but this is a contested reading.

1188. *Ὁρδομαντείας π.* This may also signify the genuine spirit of divination, as distinguished from the false, accompanied with violence of impulse. Compare the descriptions in the *Æneid*, vi. 46-50. 77-80.

1197. *Λέοντ' ἀναλκιν.* The force of this appears from the expressions *infr.* 1231 sq.

1201. *Γλώσσα.* This passage is one of extreme power and energy. Every word

possesses its peculiar emphasis. *γλώσσα*, with which she now bids Agamemnon a fair welcome, but had excited her paramour to the deed of violence about to ensue: *μισηγῆς κυνός*, from Clytemnestra's expressions, 590 *supr.*; also from her comparison *σταθμῶν κύνα*, speaking of her lord, *supr.* 871. *κάκτεινασα*, from Agamemnon's address, 889-91.

1211. *Νοστήμῳ σωτηρίᾳ.* I have rendered this according to Schütz' *felici reditu*. It may mean also the additional security afforded to a government by the presence of an active and prudent ruler: comp. 871. 941. *ss.* This construction is frequent among Greek writers, and may be illustrated by a similar one in Shakspeare's *As you like it*, ii. 3., and *ere we have thy youthful wages spent*, i. e. of thy youth's service.

1225. *Ἡ κάρτα χρ.* This verse has been cited as disproving Porson's canon respecting the 3d and 4th feet of the senary: comp. *Suppl. Prefat. ad Hecub.* p. xxviii. Ed. Lips. Hermann *de Metr.* ii. 14. 8. The only presumption which the latter alleges against it, is the negligence of Æschylus in versification, in proof of which he cites v. 918. *supr.*

Schütz edits, *ἡ κάρτ ἀρ' ἂν παρικόπεις χρ. ἰμ.*, in manifest violation of the sense. Cassandra, having in her moment of inspiration presented to the view of the Chorus the scene of murder detailed in v. 1190. *ss.*, announces in as distinct terms as was consistent with prophetic usage the intentions of Ægiathus towards Agamemnon, and subsequently, v. 1219., the murder of the latter. Yet the Chorus remains in doubt as to the perpetrator of the crime, v. 1224. This occasions the observation, *ἡ κάρτα*, etc., on the part of Cassandra, to which a conditional sense, one clearly inadmissible on the present occasion, would be affixed by retaining the common reading.

Παρασκοπῶ is marked by Bp Blomfield (*Glossar.*) as found in Æschylus alone. Lucian has *παραβλέπω* in a similar sense: cp. *Necyom.* § 1.

1230. *Λύκει' ἄπ.* Comp. *Sept. c. Th.* 138. *Il.* δ', 101.

1233. *Ὡς δὲ φάρμ.* In the version of this passage I have endeavoured to preserve the metaphor implied in *ρεῦχουσα φάρμ.* The whole appears rather disconnected, and Commentators have sought to remedy a defect, which, considering the circumstances of the speaker,

may prove the result of design. Hermann has proposed ἐνθήσειν κότῳ ἐπεύχ. to which Bp Blomfield objects on account of the want of coherence which will thus ensue in the case of ἀντιτίσσειν φόνον. But may we not supply ἐπεύχεται in the latter part of the sentence? The asyndetous construction presents no difficulty, as that appears in either case.

Μισθός possibly admits of reference to *Συροκόπος*, v. 1168. *supr.* If so, the sense appears thus: *Death in each instance is the stipend decreed by Clytemnestra, to me for my presages, and to Agamemnon for conducting me hither.*

Lucian uses the expression ἀνθρώποις χρήσιμος ἐπιθήσειν τῶν φαρμάκων, *Dial. deor.* xiii. 1. The resentment of the Argive queen is thus described as a disease which finds its only cure in the destruction of her rival.

1237. Τί δῃ' ἐμανθήσ . . . *Comp.* Musgrave's note on the *Troades*, 454. wherein the passage from Statius (*viz. Theb.* vii. 784.) which is transcribed in Bp Blomfield's note h. l. is cited.

1246. Καλουμένη . . . *Cp. Luc. Dialog. deor.* xiii. 1. σὺ δὲ ῥιζοτόμος εἰ, καὶ ἀγύρτης κ. τ. λ. the taunting expressions of Hercules to Æsculapius.

1251. Προσφάγματι. *Comp. Hecub.* 41. in which this word occurs in the sense of a Victim. This at first suggested to me the construction, ἐμοὶ προσφάγμ. κοπ. *Σερμῶ φον.* with *ἐξέει* or the like understood; the Gender of the participle being different from that of the Substantive is no obstacle, as the former of these is referred to the speaker. *Comp. Not.* v. 299.

Voss has adopted a different construction, which supplies a participle to *προσφάγματι*, but this is unnecessary, as *κοπίσῃ* (or *κοπίσης*, as Scholefield reads) is placed absolutely. His version is however highly spirited; *und statt des Altars meiner Vater harret ein Block, von meines Schlachthiebe heissem Strom hellroth gefärbt.*

1258. Ὑπτίασμα κ. π. for πατίρα κείμενον ὕπτιον, or ὕπτιασθίνα. Thus *Prometh.* 1026. ὑπτίασμασιν χειρῶν, for *χερσὶ ὑπτιασθείσας.*

1262. Ἀπαλλάσσουν. *Comp.* with Clytemnestra's expressions 336 *supr.* The verb as here used implies retribution for the woes inflicted on Ilium . . . *debita jura vicesque superbas.*

1263. Πράξω . . . *I will act*, i. e. *end all.*

1269. Ἔτεινας. *Comp.* 1202. 891. *supr.*

1270. Θεηλάτου βοός δ. Schütz perceives a reference here to the bull of Cadmus, a clearness of vision of much use at times to classical Commentators, but exerted unfortunately on the present occasion. The force of the comparison consists solely in the superstitious feeling which prevailed among the ancients respecting the approach of victims to the altar. This we learn from Macrobius, *Saturn.* iii. 5. who cites in illustration of it *Georg.* ii. 395. *et ductus cornu stabit sacer hircus ad aras.* Also from Plutarch, *Sympos.* Q. viii. 8. *ἄχρι δὲ νῦν παραφυλάττουσιν ἰσχυρῶς τὸ μὴ σφάττειν, πρὶν ἐπινεύσαι κατασπενδόμενον.*

These passages may possibly recall to the mind of the reader Isaiah's exquisite image in speaking of our Blessed Lord, Ch. liii. 7. *He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.*

1272. Χρόνου πλέων. *I possess no more means of escaping than I do time for rendering them available*, i. e., *my end is inevitable, and approaches fast.* Yet, replies the Chorus, *there is an advantage in gaining time . . . in deferring death to the last moment.* Pr Scholefield adopts Pauw's reading *χρόνῳ πλεόν*, and translates it *dutius.*

The force of *εὐτόλμως* in the preceding line, as also of —*ος* in 1275 appears to consist in the opposition they imply to *τλήμων.*

1276. Ἄλλ' εὐκλέως . . . i. e. *The suddenness is more than compensated by the glory of such a death.*

1283. Τόδ' ὄζει. *Comp. Aristoph. Plut.* 1021 (Dobr.), *ὄζειν τε τῆς χροῆς ἐφασκεν ἡδὺ μόν.* In his note Dobree cites this verse of the *Agamemnon*, reading *τόδ' ὄζει θυμ. ἔφασκ.* without the interrogation. This I had previously to reading his note adopted.

1289. Οὐ τοι . . . In answer to the inquiry of the Chorus *supr.* 1281.

1293. Ἐπιξενούμαι. The sense of this somewhat obscure passage were better exhibited perhaps by removing the full stop after *πίεσθ*, Casandra thus representing

the retribution which she predicts as about to be inflicted on Clytemnestra and her Paramour as *ξίνια*, gifts due to her as a Stranger under Agamemnon's roof, in which the allusion to the well-known custom of the heroic age is obvious. Comp. *Il. ζ'*, 218.

Fr Scholefield translates the passage as though Cassandra were the *giver* not the *receiver* of the *ξίνια*, and refers *ταῦτα* to the *θίσφατα*, the subject of the present scene. 'Επιξενούμαι also signifies *hospitio excipior*, (Blomf. *Glossar.* in l.) which, with the construction *κατὰ ταῦτα*, and the substitution of *γέ* for *δέ* affords a consistent sense.

1302. *Σπόγγος*. The beauty of this allusion is obvious. The mind and its imaginative power, the pleasing forms which beguile it, and its abandonment of hope, are successively depicted. The *γραφή* is the Ideal fair of the state of man which prosperity offers to view: the *moist sponge* is the influence exerted by adversity on the mind which dissipates the pleasing vision.

1304. *Τὸ μὲν εὖ πράσσειν*. The Chorus proceeds in the same strain of moralizing. The charm of prosperity is set before us, and the distinction attendant thereon, possibly to enhance our commiseration of Agamemnon, who is destined to fall from happiness of the highest order, and become a victim in consequence of others' crimes.

Wesseling cites this passage in his note on Herod. vii. 49. 17. Comp. Liv. iv. 13. *Ipsæ, ut est humanus animus insatiabilis eo quod fortuna spondet, ad altiora . . . tendere*. Supr. v. 974. Compare also Demosth. *de Corona*, p. 289. Ed. Schæf. *Οὐδὲν ἄλλοτρινον κειῶν . . . τοῦ τρόπου, καὶ τῇ νῦν αὐτῇ παρούσῃ τύχῃ κατὰ κόβῳς χρώμενος*. Vid. *Ind. Græc.* Reisk.

1332. *Περὶ*. See *Appendix*.

1349. *Πῶς γάρ τις*. The difficulty of this passage consists in the abruptness with which Clytemnestra enters on her defence, which is well expressed in the somewhat obscure construction in v. 1351., wherein *ἔψος*, which refers to the net itself, is placed appositively with *ἀγκύρατα*, meaning the ground enclosed by it. Cp. *Pers.* 102. The translation has been framed according to the more natural construction of the sentence.

The allusion to the hunter's art is obvious, and is rendered still more apposite

by the particular circumstances of Agamemnon's death. Cp. 1357. ss.

1354. *Ὡς μήτε φεύγειν*. This passage might also be rendered so as to express Clytemnestra's fixed determination to effect her purpose, in despite of all its consequent peril. In this case supply *βουλομένη*, or some similar word.

1358. *Αὐτοῦ*. "*Ἰβί*, (rather *ibidem*). Sic forte vertendum." Blomf. *Glossar.* Not forte, but *certissime*. The construction assigned in His Lordship's note is scarcely in accordance with the force of the description.

1359. *Τρίτην*, i. e. *πληγὴν*, from *παῖω* supr. Thus Sophocl. *Electr.* 1415. *παῖσον, εἰ σθίνεις, διπλὴν*, from *πέπληγμαι*. Aristoph. *Nub.* 972. *ἐπεπρίβετο τυπτόμενος πολλάς*. The passage cited from Diodorus by Schäfer (Annott. Bos. *Ellips.* § 219.) resembles the present in the Ordinal's not preserving the gender of the noun implied in the preceding verb, viz. *τραῦμα*.

Compare an instance in Terence, *Heaut.* ii. 3. 22. *Ut patrem tuum vidī esse habitum, diu etiam duras dabit*.

1368. *Πρεπόντων*. Stanley's reading *πρεπόντως* appears to have been adopted by Voss in his version of this passage. Comp. Ep Blomfield's Note.

In the verb which follows, *ἐπισπίνδων*, the force of the preposition will be readily perceived from the mode in which those honours were paid to the dead. Vid. Potter. *Archæol. Græc.* iv. 8. Compare also the *Choephora*, 143. *τεταίσδ' ἐπ' εὐχαῖς τάσδ' ἐπισπίνδω χάς*, *I pour forth in addition to*, etc. A beautiful application of this word occurs in Theocritus, *Idyll.* xliii. 38. *ἐπισπείσας δὲ τὸ δάκρυ κ. τ. λ.* in which the tear of the object of his love is besought by the *δύσερως* as his libatory offering.

The expression in the present instance is indicative of the savageness of spirit which actuates Clytemnestra. The draught of wo to which she regards Agamemnon as so justly entitled is represented by the libation which she wishes to pour forth on his remains. A similar instance of ferocity is recorded of the Scythian Queen by Justin, *Hist.* i. 8. Cp. Herod. i. 214.

1371. *Αὐτὸς ἐκπίνει*. See *Appendix*.

1376. *Εἴτε*. See *Appendix*.

1380 sq. These verses are both Dochmiac. An example occurs in the second

of the Paracataloge, or insertion of short syllables between the regular feet in the recitative. Vid. Herm. *De Metr.* ii. 22. 5, 12.

1383. **Θύος.** I have rendered this according to Bp Blomfield's sense, and the passage so as to present *ἀράς* in apposition with *θύος*. I have ventured also the rejection of the Enclitic after *δημοθρόνους*. If it be retained, the sentence affords an example of the construction, in which two nouns are placed as objects to a verb which corresponds in signification to but one of them, instances of which are cited by Commentators on the passage in Homer, *Π. κ'*, 98. *καμάτω δδδεκότες ἡδὲ καὶ ἔκνω*. The complete sense in this view requires the addition, and have drawn down—exposed yourself to—*ἀράς*. Thus infr. 1388. *δημόθρους τ' ἔχουν ἀράς*.

Compare, as illustrative of the meaning of *θύος*, vrs. 1282-5 supr.

1389. **Οὐδέν.** I have rendered this verse adopting Schüts's reading *ρόδε*. The passage (v. 774.) referred to in Bp Blomfield's note, sanctions not, in point of fact, the change introduced by Vossius and Stanley. In point of expression it does, but *ρόδε* appears to me rather the more emphatic.

1391. **Φλεόντων.** The emphasis of this is obvious. Clytemnestra means to inaustrate, that Agamemnon's regard for his daughter's life exceeded not that which he would entertain for a single sheep amongst a numerous flock.

1392. **Ἐπωδόν.** Commentators explain this by the superstition which prevailed among the ancients with respect to the efficacy of incantation. Comp. Bp Blomfield's note on *Prom. vinct.* 180. to the passages cited in which we may add the following: Pind. *Nem.* viii. 83. *ἐπ' αἰοι-δαῖς δ' ἀνήρ νώδυνον καὶ τις κάματον Θῆκεν*. Theocr. *Idyll.* ii. 91. and parallel with this Virg. *Bucol.* viii. 69. 71. *carmina vel cælo possunt deducere Lunam: Frigidus in pratis cantando rumpitur anguis*. Ovid. *Amor.* ii. 1. 25. *carmine disillunt, abruptis faucibus, angues*. With respect to the power of song in general, *Buc.* vi. 71.

The passage in the *Metamorphoses*, vii. 201-9. is particularly illustrative of the present, *Stantia concutio cantu freta, nubila pello, Nubilaque induco, ventos abiguoque vocoque, etc.* Comp. xi. 15. Horat. *Carm.* v. 5. 45 sq. 17. 4.

We remark in conclusion, that these

lines of *Æschylus*, 1899. 3. have originated Virgil's *sanguine placastis ventos, et virgine cæca*, *Æn.* ii. 116.

1396. **Λέγω.** The construction I should prefer here is, *λέγω δὲ σοι τοιαῦτ' (ἰμοῦ) ὡς παρεσκ. ἀπ. ἐκ τ. ὁμ. νικῆσαντι.... ἄρχειν* (i. e. *ἀρχεῖ*) *ἰμοῦ*. The subject of *λέγω* supplies the absence of the primitive in 1397. as the possessive does in *Horat. Sat.* i. 4. 21. sq. *quum mea nemo Scripta legat, vulgo rectiare timentis*.

1399. **Τοῦμπαλιν.** See *Appendix*.

1402. **Ὡσπερ οὖν.** The allusion here is very manifest to the influence produced on dispositions naturally ferocious by tasting or shedding blood. Perhaps also to the practice of training for the chase. So far I agree with Schütz, but not in the emendation (*τεύχει, vase*) which he proposes. *τύχη* is not unfrequently used for the deed or act which the person performs who is impelled by destiny. Thus Theseus in the *Hippolytus*, 841. exclaims, *πῶθεν θανάσιμος Τύχα σὰν ἔβα, γύναι, καρδίαν*; speaking of the act which terminated Phædra's existence.... the result of destiny.... as appears from 832 sq. *πρόσθεν δὲ ποθεν ἀνακομιζομαι Τύχαν δαιμόνων*.

1416. **Μερίγμα.** Comp. Note on v. 108. The libations offered at the tombs of the deceased were termed *μερίγματα*, (cp. *Choeph.* 11. *Eumen.* 97. and Bp Blomfield's *Glossar.* on *Pers.* 616.); to these a remote allusion may here be intended, and Agamemnon represented as a propitiatory offering to the shade of his daughter. Comp. 1501. ss. infr.

1425. **Φεῦ.** See *Appendix*. Hermann's arrangement of this choral dialogue differs from that as it appears in Bp Blomfield's edition. It is as follows:

Ch. (1423-29.) α.	Ch. (1430-32.) β'.
Ch. (1433-37.) γ'.	Cl. (1438-43.) δ'.
Ch. (1444-50.) α.	Cl. (1451-56.) δ'.
Ch. (1457-65.) ε.	Ch. (1466-70.) ε'.
Ch. (1471-73.) ζ.	Cl. (1474-81.) η.
Ch. (1482-90.) ε.	Ch. (1491-95.) ε'.
Ch. (1496-98.) ζ.	Ch. (1499-1507.) η.
Ch. (1508-14.) θ'.	Ch. (1515-24.) θ'.
Ch. (1525-27.) γ'.	Cl. (1528-36.) ι.
Ch. (1537-43.) θ'.	Cl. (1556-66.) ι.

Cp. *Tract. de Metr.* iii. 23. § 6.

1433. **Μία τὰς πολλάς,** etc. Cp. *Orest.* 1141. *ἐλίνης λεγόμενος τῆς πολυκτόνου φονεύς. Ἀνδρομ.* 609. *ψυχὰς δὲ πολλάς κάγαθὰς ἀπώλεσας. Æhes.* 907. *ἃ δ' ἐλὶνα προλεπούσα δέμον*

'Ιλίψι ὤλεσε μὴν σε κατὰ τροίας, Φίλτατε, μυριάδας τε πόλεις Ἀνδρῶν ἀγαθῶν ἐκίνωσεν. The source of these is *Il. á. 3.*

Porson refers to this passage as one of the few which prove the use of *πάνυ* among the Tragics, in his note on *Hecub.* 819. He terms it "vox non valde usitata."

1435. Τελείαν. That is, *ψυχήν*, understood of Agamemnon, whose murder has just now been perpetrated. In this sense we are reminded of Clytæmnestra's expression, *ἀνδρὸς τελείον*, etc. *supr.* 947. I accordingly explain *ἀλμ' ἀνιπτον* by the sacrifice of Iphigenia. The passage in Shakspeare, where Macbeth speaks of the stain of Duncan's blood (*Macb. A. ii. Sc. 2.*), may serve to illustrate this expression... *Will all great Neptune's ocean wash this blood Clean from my hand?*

I have also adopted Bp Blomfield's (after Stanley, etc.) *ἀπηνθίσω*. Pr Scholefield reads *ἐπηνθίσω*, and constructs the sentence, *ἐπηνθίσω, ἔριν ἦτις ἦν*, with some doubt however as to the integrity of the text in its present form, and in truth, the very awkwardness of the construction were sufficient to induce the suspicion. *ἦτις ἦν* is used as *quæ fuit* frequently amongst the Latins, and the *ἔρις ἐριδματος* is explained by the domestic feud which took place in consequence of the sacrifice at Aulis.

1446. Δαίμων. In this line Hermann reads *δς* for *δ*, and *διφνίοισι* in the close, the received one contradicting his canon respecting short syllables concluding a verse. The verse is composed of two Dochmii. Comp. *De Metr.* iii. 18.

1477. Ἐπιλεχθῆς. The construction of this in the present instance may be illustrated by the similar one of *διαλέγομαι* in Demosth. *adv. Polycl.* Vol. ii. p. 274. *contr. Conon.* Id. p. 300. Reiske.

Clytæmnestra, as heretofore, seeks to exculpate herself from the charge of wanton murder. As the perpetrator of the crime, she wishes not to appear in the character of Agamemnon's wife, but as one instigated to it by the avenging spirit which haunts the family of the Tantalidæ. This appears evident from the answer of the Chorus, which exposes the sophistry of the plea.

The reader will observe the force of the contrast between *vs.* 1478 and -9. *εἶναι . . . φανταζόμενος, ἀγαμεμνονίαν ἀλοχον . . . γυναικί.*

1483. Ἐπιθύσας. See *Appendix.*

1488 *ss.* Βιάζεται. The only consistent sense which I can elicit from this passage is, to receive *ἀρης* in 1490. as placed synonymously with *ἀλάστωρ*, impelled, constrained (*βιαζόμενος*) by the enormity of the crime which has already polluted the family, to urge on his vengeance through continued scenes of slaughter. *Κουροβόρῳ* in *v.* 1492. is suggested by the crime of which Atreus was guilty, and the expression *πάχναν παρέξει* by the events consequent thereupon. Of the first of these I have adopted Bp Blomfield's version, (reading with Schütz, *πάχναν, rorem concretum sanguinis*. Thus, it is said of the exhausted warrior, *Æn. xii. 905., gelidus concretis frigore sanguis*. The well-known influence of terror may have suggested his rendering to Schütz, which may be elicited from the passage, if the construction *παρέχειν πάχναν κουρ., præbere sanguinem ejus concretum* (viz. *with affright*) *voratori puerorum*, be deemed admissible. He seems to have been determined to this metaphorical sense in particular by *Hippol.* 803. *Choeeph.* 77. *Hesiod. Opp.* 358.

Butler's emendation *δίκην* in 1490 has been received by Pr Scholefield. Comp. Bp Blomfield's note.

1503. Οὔτος, i. e. *ἄνατος*. Thus Demosth. *Adv. Mid.* Vol. i. p. 332. Reisk. *ὁ κωλύσας ὅμᾳς ἐξαπατηθῆναι λόγος, οὔτος αἰτίος ἔσται.* Pind. *Ol. xi. 7. ἀφθόνατος αἰνός . . . οὔτος ἀγκείται.*

The meaning appears to be, not Agamemnon's death, but his own violent and lawless act, has introduced Calamity (*ἄτην*) into this house, *δοῦλιον*, as though domesticated therein. Between this latter and the preceding, *οὐκ ἀνελεύθερον*, there seems to be a connexion intended. The sense appears to be, He who has introduced Ate into this household, as it were in the capacity of a Domestic, can hardly be said to have suffered a death unbecoming a Freeman.

The objection which Bp Blomfield states in his note on *v.* 1504. to Schütz' punctuation, is thus obviated, yet that which has been adopted in preference to it is not wholly satisfactory, as *ὀράσας* seems to require the Article before it. I read therefore 1505, *ἔρνος ἀερεῖν, ὃ τὴν πολυκλαύτην.*

I observe that Pr Scholefield has acceded to the former, as also Voss, who translates the clause, *Denn hat nicht Er heimliches Unheil in die Wohnung geführt?*

1525. Τίς. Vid. *Appendix.*

1539. Ὀνειδος δνειδους.

The first of these refers either to the sarcasm in the foregoing verse, or to the crime of Ægisthus and Clytemnestra; (thus *Androm.* 619. ἐκφίρουσι γὰρ μητρῷ δνειδῃ . . . τὰ μητρῷα βουλεύματα, Schol. *Demosth.* Vol. i. p. 16. Reiske, αὶ γὰρ εὐπραξίας δεινὰ συγκρύψαι καὶ συσκιάσαι τὰ τοιαῦτα δνειδῃ, such flagitious practices;) the second to Agamemnon's own act in the case of Iphigenia.

1541. Ὁ καίνων, Ægisthus, who has retaliated on Agamemnon, but is destined in his turn to suffer for the murder. Comp. 1607 sq. *inf.*

1545. Κεκόλληται. Comp. π. β, 15. τρώεσσι δὲ κήδε' ἐφῆπται, and the construction which I have proposed in my note.

1558. Ἐνέβης, Lit. *Thou hast fallen happened upon.* See Bp Blomfield's note.

1561. Στέργειν. Thus *Demosth. Epist. de suo red.* p. 440. Reiske, ἡγούμενος . . . ἑμαυτὸν ἀποστρεῖσθαι, στέργειν ἡγούμεν. Ἀγαπᾶν, ἀσπάζεσθαι, etc. are sometimes used in the same sense, μισεῖν in the contrary. Comp. *Viger. de Idiot.* v. § 4. *Zeunius'* note (3). Thus, οὐκ ἀγαπῶ ζῶν ἐπὶ τούτοις, *Isocr. Parnath.* p. 234. C. See *Appendix.*

1574. Χέρως. The construction is πατρῷας μηχανὰς χ. an hypallage of frequent occurrence. Comp. v. 48. *Iph. Taur.* 1283. χθονίαν ἀφελεῖν θεῶς μήνιν. *Iph. Aut.* 771. δοριπόνους Ἀσπίσι καὶ λόγχαις ἀχαιῶν. *Herc. fur.* 1033. ὁ δ', ὥς τις ὄρνις, ἀπτερον καταστίνων Ὠδῖνα τέκνων. Horace has imitated this usage of the Greek writers in *Carmin.* v. 3. 1. *Parentis olim si quis impia manu Senile guttur fregerit.* As also in 10, 12. *Graia victorum manus.*

1577. Ἀμφιλεκτός. This is explained by the dissension which took place between the brothers respecting the sovereignty of Argos. See Schütz' note. Comp. *Phœniss.* 510. οὐκ ἦν ἂν ἀμφιλεκτός ἀνθρώποις ἔρις. *Supr.* 856. ἀμφιλεκτά πηματα. *Sept. c. Th.* 809. οὐδ' ἀμφιλεκτός μὴν κατεσποδήμεινοι.

1587. Ἐθρυπτ' ἄνωθεν. I have translated this passage according to Bp Blomfield's text, which Pr Scholefield has received, accompanied however with the

remark, that a clause has disappeared most probably before v. 1586, which served to complete the sense.

Various conjectures respecting it are stated in Bp Blomfield's note. Perhaps the following emendation may be suggested with improvement to the sense: εὐκρυπτ' (v. 606. *supr.*) ἀπῶσεν, ἀνδρ' ἐκάς καθήμενῳ—the latter to be received in *statu absoluto*, and as determined to this case by πατρὶ in v. 1583. Ἐρρίπτ' ἄνωθεν might also be proposed.

1593. Λάκτισμα δέϊπνον, q. d. *This abomination of a banquet*, for λακτισθὲν δέϊπνον, with evident allusion to the effect described in 1591. The expression is strictly analogous to ὑπνιάσματα χερῶν, cited from the *Prometheus*, *supr.* 1258.

Schütz, and after him Pr Scholefield, understands it as expressing violation of the sanctity of the festival, which meaning the passage v. 374 *supr.* λακτίσαντι μέγαν δίκας βωμόν, favours. Compare 1 Sam. ii. 29. *Wherefore kick ye at (that is, dishonour) my sacrifice?* The Hebrew is וַיַּעֲבֹר מִן הַזֶּבֶחַ, *recalcitravit.* This the LXX merely paraphrase.

1604. Μόνος. I have removed the note of interrogation after φόνον in this line, as I conceive the insolence and crime of Ægisthus to be expressed in ἐκὼν and βουλεύσαι. I have therefore removed the full stop after σίβω in 1604.

1606. Ἑτακτόν. Due to some external cause; not arriving in ordinary course. Bp Blomfield translates it in his *Glossarium*, "aliunde adductum."

Thus in *Pind. Ol.* x. 107. He who succeeds to an inheritance, but not in the regular course of heirship, is termed ποιμήν ἑτακτός ἀλλότριος. To this notion may be traced the meaning in *Py.* vi. 10. χειμῆριος δμβρος ἑτακτός ἐλθών, *preternatural.* Comp. *Sept. c. Th.* στρατεὺμ' ἑτακτόν, an invading army, a foreign force, v. 1021. *Phœniss.* 353. γάμων ἑτακτόν ἀτην, because contracted among foreigners, and unaccompanied by the rites which it usually devolved on kinsfolk to observe. The Scholiast, it is true, explains it, βλάβην γάμων ἐπεισάκτων, which approximates it to the construction already noticed in v. 48.

1608. Δημορρίφεϊς. Comp. v. 1089. *Antiq.* 36. φόνον προκίεσθαι δημόλεστον ἐν πόλει.

1612. *Σωφρονεῖν*. The construction here may be *ὃ ἱστῶν εἰρημένον ὥστε σωφρονεῖν*. But I should prefer receiving it as a *Casus pendens*. Instances of this construction of the Infinitive, with or without the Article, and its extension to other cases besides the Genitive and Dative, may be seen in *Matthias's Gr. Gr.* § 542. Obs. 4. § 562. Monk, in his note on the *Hippolytus*, 23. illustrates the usage in the case of the Nominative. Of the Accusative, the *Œdip. Col.* 1120. *Orest.* 1104. furnish examples. It passed to the Latins; thus *Livy*, iv. 10. *Dedi imperatorem, arma poni, jubet, valentes victos se esse, et imperio parere.*

Hermann (see *Not. ad Viger.* § 16.) reads *τὸ τηλικούτω σωφρ. εἶρ.*, and compares the use of *εἰρημένον* with the common *τὸ λεγόμενον*. He proposes *τὸ*, conceiving that Greek construction would not admit the use of the Participle in this sense without the Article. But receiving it as *Ep Blomfield* does (after *Triclinius*) in the sense *προσταγῆν*, the Article respects *σωφρονεῖν*, and may be omitted.

Hermann's sense of the passage (which *Ep Blomfield* professes not to understand) appears to be, *What is termed moderation.*

1616. *Πρὸς κέντρα*. The reader may compare for illustration of this expression *Pind. Pyth.* ii. 171. *φέρειν δ' ελαφρῶς ἐπαυχίνιον λαβόντα ζυγόν γ' ἀρήγει. ποτὶ κέντρον δέ τοι λακτιζέμεν, τελέθει ὀλισθηρὸς οἶμος. Pro-meth.* 330. sq. *οὐκ οὖν, ἔμοι γε χρώμενος διδασκάλῳ, Πρὸς κέντρα πᾶλλον ἐκτενείς. Bacch.* 784. *πρὸς κέντρα λακτιζοίμι, θνητὸς ὢν, Σεφ. Peliad. Fr.* iv. (Beck) *πρὸς κέντρα μὴ λάκτιζε τοῖς κρατοῦσί σου.* Also, *Welstein on Acts*, ix. 5. and *Valcken. Orat.* p. 380.

1617. *Γύναι*. The construction is, *Γ., σύ, οὐκ., ἅμα ἀλογ. εἰν. τοῦδ' ἀνδρ. νίον ἤκ. ἐκ. μ. ἐβούλ. κ. τ. λ.* that is, have joined to this your crime of murder your former one of adultery.

1623. *Ἥπιους*. "Scilicet Orpheus fera corda mansuefecit; tu vero etiam placida ingenia latratibus irritas." *Blomf. ἡπίους, Scholef.* I have preferred the former, as there is a manifest Antithesis intended between the subjects respectively influenced.

Comp. *Dryden, Song for St. Cecilia's Day*, St. v. *Orpheus could lead the savage race, And trees uprooted left their place, Sequacious of the lyre.* Also, *Virg. Bucol.* v. 46. *Georg.* iv. 471. sqq. *At cantu com-*

note Erebi de sedibus imis Umbra ibant, etc.

1632. *Σειραφόρον*. *Comp.* v. 817. *Leisner (Annot. Bos. § 126. e.)* alleges this as an instance of the ellipsis of *ἵππος*, but without sufficient reason, as appears from the punctuation I have adopted, *τ. δ. μ. κ. ζ. β., οὐ. μ. σ., κρ., π.*

On the Ellipsis noticed by *Ep Blomfield Elmsley* remarks, "*Ζεύξω βαρειαίς—Agam.* 1468. subaudito, ut videtur, *ἀνάγκαις, ἄταις, πημοναῖς, etc.*" *Not. Herack.* 886. This is countenanced by v. 211. *supr. ἐπεὶ δ' ἀνάγκης ἔδν λῆπαδων.* I should however prefer *Ζεύγλαις. Comp. Med.* 479. *Helen.* 1535.

The construction in which the Substantive is regarded as involved in some antecedent word is usual among Greek writers. Thus in the *Phænissæ*, 12. *καλοῦσι δ' ἰδικάστην με· τοῦτο γὰρ πατήρ ἔθετο. Hecub.* 23., in which the Substantive is supplied to *αὐτὸς* from *πατρῴα* in the preceding verse. *Il. ψ.*, 561. *αὐτὸς δικάσω, καὶ μ' ὀβτινάφημι ἄλλον ἐπιπλήξειν δαναῶν, ἰθὺία γὰρ ἔσται. Il. ι.* 383. affords an instance similar to that cited last from *Euripides. Comp. Odyss.* ξ. 434.

Zeunius has expressed this usage very generally in his *Note on Vigerus*, iii. i. § 9. and *Porson* has illustrated it in the particular case of which *Hecub.* 23. is an example, from the *Trachin.* 259. *Cp. Cic. de Oratore*, ii. 46. *Diodorus Sic.* employs a still bolder construction, v. 54. *τίσσαιρες τῶν ἀγαμέμνονος νεῶν ἐξέπασον περὶ κάλυδναν, καὶ τοῖς ἐγχωρίοις καταμυγνέτες κοτῶψεσαν, ἐπιβάρται* being understood. See *Wesseling's* note.

1654. *Ἀπανθίσαι*. With this construction of the Infinitive compare that in the *Eumenides*, 835. sq.

1655. *Κάκβαλεῖν ἔπη*. Metaphors analogous to this, in which *βάλλω* and its compounds find place, are of frequent occurrence among Classical writers: *Comp. Il. β'*, 275. *λωβητήρα ἐπισβόλον. Pind. Ol.* viii. 73. *μὴ βαλέτω με λίθῳ τραχεῖ φθόνος. Py.* ii. 148. *ἀδύνατα δ', ἔπος ἐκβαλεῖν Κραταῖον ἐν ἀγαθοῖς Δόλιον ἀσόν. Isthm.* v. 59. *γλώσσα.... τοξέυματα ἔχει. Eurip. Troad.* 1170. *κόμπους ἐκβαλὼν σρόμα. Ion.* 959. *πολλὰ σρόματος ἐκβαλοῦσ' ἔπη. Quintil. Inst. Or.* ix. 2. *jacularetur... obliquis sententiis. xi. 3. sententias vibrantes digitis jaculantur. Propert.* iii. 8. 11. *quæ mulier gravida jaculat convicia lingua.* To this class may be referred the expression in *S. Matth.* xii. 35. *ἐκβάλλει πονηρά.*

APPENDIX.

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66. Ἔστι δ' ὅπη νῦν ἔστι. Comp. *Antholog.* iii. Tit. x. 4. 8. Incert. *Λόγων τὶ παιπάλημα, καὶ κακὴ γλῶσσα, Ἐγραψεν οἱ ἔγραψεν.*

108. Δίθρονον κράτος. Add to the examples cited in the note *Ædip. R.* 1. ὦ τέκνα, κάδμου τοῦ πάλαι νία τροφή. Horat. *Epod.* v. 92. *nocturnus occurram furor.*

120. Κεδνός. Pr Scholefield reads *δασυδής* in this verse. Voss appears to connect *κεδνός* and *λάμασι*, translating them *sorgsame*, and to place the stop after *μαχίμους*. In this he follows Schütz.

129. Ἄγα θεόθεν. Comp. *Pers.* 367. *Orest.* 963. Eurip. *Suppl.* 347. *Iphig. Aul.* 1097. *Alcest.* 1154. Herod. iii. 40. *ἔμοι... μεγάλας εὐτυχίας οὐκ ἀρίσκουσι, τὸ θεῖον ἐπισταμίνω ὥς ἔστι φθονερόν.* Compare Nicias' speech to his soldiers in Thucyd. vii. 77. Hence *φθόνος* came to signify *the resentment* (of the gods), as appears from *Hecub.* 288.

The following passage in Livy is in accordance with the same sentiment: *Dicitur* (Camillus) *precatus esse, ut si cui deorum hominumque nimia sua fortuna populi romani videretur, ut eam invidiam lenire suo privato incommo, quam minimo publico populi romani liceret.* v. 21.

131. Οἶκω. Pr Scholefield receives this appositively with *κυσί*. I have preferred however a different construction, notwithstanding the occurrence of *οἶκος βασιλείους* infr. 152. and designating the *Atridæ*.

148. Μίμνει... μνάμων. *Manet alta mente repostum*; *Æn.* i. 30. The allusion is evidently to Clytemnestra, although with a studied obscurity, as appears from *οικονόμος*, referring to her trust, *δολία*, to the circumstances which preceded and attended the murder of

Agamemnon, (Comp. 830. ss. with 1353. 1471-74.) and *τεκνόποιος*, to her relationship to the victim.

Μήνις (v. 150.) may here be used for *ἡ μνηϊούσα*, *The incensed mother*, as Horace does *nocturnus furor* in *Od.* v. 5. 92. Comp. v. 108. *supr.* Hence the superiority of *παλινγοσος* to Schütz's reading—*ον, q. d. rebounding in vengeance.*

194. Μάντις κ. τ. λ. This and the two following verses, as also the Antithetic, 207. 8. 9., are Choriambic dimeter Anacreontic: See Burney, *Tentam. de metr. Æsch.*

208. Ὅργῃ περιοργῶς. This form of expression, and that cited by Bp Blomfield from *Il.* ζ', 97. as illustrative of it, approach closely to the Hebraic. The former appears to unite the constructions noticed by Glassius, *Philolog. Sacr.* Can. de Nom. xxxi. 4. and xvi. 1., to the last of which the Superlative sense is due. Such reduplications are not unfrequent among the Tragicists: thus *Phœniss.* 1299. *τρομεράν φρίκα, τρομεράν φρίν' ἔχω.*

Another modification occurs in the *Philol.* 59. *ἔχθος ἔχθῆρας*. This also is Hebraic, and is illustrated at much length by Glass. *ubi supr.* Can. de Verb. xxvi. 2. Vorstius erred, as appears from this passage, when he asserted in opposition to Salmasius, that the Greeks were not accustomed to subjoin to the Substantives in this construction Adjectives "*ad magnitudinem rei augendam.*" This he contended was a mere Hebraism. See his *Philol. Sacr.* ii. 35. p. 196.

216. Παρακοπά. Comp. *Bacch.* 33. *παράκοποι φρενων.* *Ibid.* 999. *μανίσσῃ πραπίδι, Παρακόπῃ τε λήματι, στείλλεται.* *Hippol.* 238. *ἔστις... ἑδὼν... παρακόπτει φρίνας.* *Prometh.* 600. *παράκοπον ὧδε τείρεις.* Vid. Blomf. in loc. and compare with v. 1092.

336. Ἀναπλάκτηος. Burney's form, as appears from his notes on the *Œdip. R.* appended to Brunck's Sophocl. Ed. Priestl. ii. p. 367.

Bp Blomfield observes in his note on the *Prometh.* 112. that Monk advocates the forms ἀπλακύν, ἀπλασία, ἀπλάκημα, citing the *Lex. MS.* in Hermann, *De emend. Gr.* 18. Comp. *Hippol.* 145. *Alcest.* 247. He should have added however, that that eminent scholar admits the form ἀμπλακύν, etc. in case of metrical exigency, as also that he cites the *Etymol. MS.* ἀμπλάκημα, τὸ ἀμάρτημα, παρὰ τὸ ἀναπλάκεσθαι γὰρ ἀνθρώπων κ. τ. λ., as well as that which sanctions πλέκω.

Brunck altered the reading in the *Œdip. R.* 472. to ἀπλάκῃτοι, for which he receives castigation from Hermann, *ubi supra*, p. 19., as also from Erfurdt: comp. *Excerpti.* in Edit. Br. ii. p. 332. The Gloss of the *Lexic. MS. August.* cited by Hermann, is analogous to the meaning in the Agamemnon.

357. Βέλος. This verse presents an example of a Paræmiac containing a Spondee before the Catalectic syllable. Fr Gaisford (*Hephæst.* p. 288.) adduces other instances, namely, *Sept. c. Th.* 826. *Suppl.* 8. 989. *Pers.* 32. We remark however that in Bp Blomfield's Edition this latter appears as an Anasp. dim. Acat. by inserting (after Turnebus) καὶ before σωσθάνης. Fr Scholefield edits the first of these passages, πόλεως δάσει σωτήρι τύχῃ. See his note. In the second, Schütz seems inclined to adopt Abresch's gloss, καταγνώσθισαι. Wellauer remedies the defect in the third by the insertion of τῶν before ἐν. Lastly, to obviate the difficulty in the present instance, a writer in the *Classical Journal*, iii. 288. proposes the reading σκεδάσειν.

Perhaps the acknowledged negligence of Æschylus in versification is the best solution of most of these difficulties.

397. Βέβακε. Comp. *Herm. de M.* ii. 20. 11. This verse, and its antithetic 413, is composed of an Antispast and an Iambic dipodia. The first of these is terminated with a long syllable to effect the disunion between it and the dipodia which follows.

411. Πάρεισι. Hermann reads, πάρεισι δόκαι κ. τ. λ. *De Metr.* ii. 21. 14. This verse and 395 are dimeter dochmiac, with the addition of an Amphibrach and a Bacchius respectively. Thus 717. 728. inf.

412. Μάταν γάρ. I have adopted the construction of this passage as given by Bp Blomfield. For instances of the Nominativus pendens compare Monk on *Hippol.* 23. Kuster on *Plut.* 277. and Greg. Cor. p. 33. cited in his note. Valckenaer accedes.

The construction might also be, μάταν γάρ βίβακτον ὄψις, εὐτ' ἂν ἐσθλά τις δοκῶν ᾖ, κ. τ. λ. Scholefield reads ὄργ.

479. Σοί. The import of this emphatic pleonasm has been accurately stated by Zeunius in his note on Vigerus, iv. 1. 2. Comp. Fischer on Weller, *Gr.* p. 170. Instances are numerous: thus *Œdip. R.* τινὰς ποδ' ἔδρας τάσδ' ἐμοὶ δοάζετε. *Ibid.* 1402. Οἱ ἔργα δράσας ὑμῖν, εἴτα δεῦρ' ἰὼν Ὅποι ἐπρασσον αὖθις. *Id.* 216. Μανία γὰρ ἀλοὺς ἡμῖν ὁ κλεινὸς Νύκτερος αἰας ἀπελωβήθη. *Id.* α. 362. supplies an example of the same usage in the case of σέ. The Latins adopted the form: thus Livy, *Hæc vobis ipsorum per biduum militiæ fuit: cum in acie stare ac pugnare decuerat, in castra refugerunt.* See Scheller, *Gr.* ii. 1. § 4.

A writer in the *Class. Journ.* xxxiv. p. 268. reads the first of the verses above cited, τάσδε μοι, agreeably to a distinction which he conceives to exist between the forms ἐμοὶ and μοί, but without sufficient reason.

490. Μεθέξειν μέρος. This is alleged by Matthiæ (359. *Obs.* 1.) as an exception to the general rule of the construction of μετέχειν, as a verb implying participation. He cites also Herod. iv. 145. Isocr. *Archid.* p. 116. B. Aristoph. *Plut.* 226. and, as an example of a similar construction of μεταλαγχάνειν, Eurip. *Suppl.* 1080. It may be worthy of consideration whether these are in reality exceptions, and whether μέρος, etc. may not be constructed with κατὰ understood.

495. Καταγώνιος. A writer in a late number of the *Classical Journal* suggests here the emendation καὶ παιώνιος.

562. Ἀρχαίοις. Vid. Porson. *Advers.* p. 157.

642. Ἀνθοῦν. Cp. *Il.* β', 219. ἐπενήνοθε λάχνη, and the passages cited in illustration thereof in my note on the verse, V. i. p. 214.

719. Τοιὰν δ' ἐν ὄψει κ. τ. λ., the verse from the *Hippodamia*, as cited in the note, may be alleged as offering an example of an Anapæst in the 3d seat of

a Senary. It should be read however, *τοιάνδ' ἰύγγ' ἐν ὀφει θηρ.*

720. **Δηξιθυμον.** Comp. Herm. *de Metr.* ii. 30. 6. The verse is Dactylic logæædic.

742. **Κόρον.** By adopting another mode of arrangement, viz. combining vrs. 742-3 and 752-3 into penthemimer Iambics, respectively, we may obviate the consecutive divisions in the Antistrophe. Those who read *κόρον* in this verse may cite in favour of it Pind. *Ol.* xiii. 12. *Ἐθέλοντι δ' ἀλίειν ἔβριν, κόρον Ματέρα θρασύνθον.*

865. **Τὰς ἀμφί σοι.** Pr Scholefield renders this passage *Te propter lugens, etc.* The preferable construction is, *τὰς ἀμφ. σ. λαμπτηρονυχίας*, agreeably to which I have expressed it in the Version. Thus circa *te* in Latin.

947. **Ἀνδρὸς τελείου.** *Optimo patrefamilias.* Schütz. *τ' ἐλείου, splendidi instar solis.* Pauw. Could this have suggested to Alfieri his *Riede carco di gloria in Argo Atride?* A. i. Sc. 1.

1041. **Δᾶ.** Schol. *δᾶ, γῆ, δωρικῶς. ὅθεν καὶ δημήτηρ, ὅλον γῆ μήτηρ.* It exists also in *δαπεδον.*

1088. **Στάσις.** *Chorus insatiabiliter mala imprecatur huic generi propter tam infandum sacrificium.* Hermann, *Nott. in Æsch. Antistr.* See Schütz's *Appendix.* Voas renders *στάσις* agreeably to Stanley's acceptance, *simultas*, and seems to have adopted Schütz's reading *ἀκορίστω. Entzweit ist das Geschlecht rastlos! O mit Geheul umheult solche Greulopferung!*

1129. **Ἰώ.** Vid. Hermann *de Metr.* ii. 21. 21. This verse and its Antithetic, 1141. are composed of an Iambic dipodia and a Dochmius.

1171. **Ὀρκος.** Bp Blomfield's reading is *ὄρκον.* I have preferred Porson's, more especially as such constructions as *ὄρκος παιώνιον* are by no means uncommon. Virgil has *Dulce satis humor*, *Ecl.* iii. 82. and, as Pr Scholefield remarks, the

gender of the Adjective may be determined here by *πῆγμα.*

1332. **Πέρι.** I have rendered this as used for *περισσῶς.* Commentators differ much respecting the sense of this passage.

1371. **Αὐτὸς ἐκπίνει.** *Caput Cyri amputatum, in utrem humano sanguine repletum confici regina jubet, cum hac exprobratione crudelitatis; "Satia te," inquit, "sanguine, quem sisti, cujusque insatiabilis semper fuisti."* Justin. *Hist.* i. 8. Comp. *Herod.* i. 214.

1376. **Ἐῖτε.** The regular construction here would be *σὸ δ' εἰτε αἰνεῖν εἰτε ψέγειν.* Thus Demosth. *de Cor.* p. 156. Schæf. *ἀπὸ γὰρ τούτων ἑξεταζομένων εὐρεθήσεται, εἰτε ἀληθῆ περὶ ἐμοῦ γίγγραφε κτησιφῶν ταῦτα . . . εἰτε καὶ ψευδῆ.* Again, *κοινωνεῖν μὲν ἡγούμαι καὶ τοῦτο τοῖς πεπολιτευμένοις, εἰτε ἀξιώς εἰμι τοῦ στεφάνου . . . εἰτε καὶ μῆ.*

1399. **Τοῦμπαλιν.** Vid. Porson. *Advers.* p. 280. Kidd. ad *Miscell. Crit.* p. 494. Comp. *Prometh.* 210.

1425. **Φεῦ, τίς ἂν . . . μόλοι.** This is one of the instances adduced by Hermann of the use of the particle *ἂν* in connexion with the Optative "in optando." iii. § 10. Comp. the *Aj.* 879. Brunck's note on v. 388. Eurip. *Suppl.* 796. *πῶς ἂν ὀλοίμην.* *Hippol.* 208.

The Reader is to observe that in the Table subjoined to the Note on this verse the lines are numbered as in Bp Blomfield's edition.

1483. **Ἐπιθύσας.** Either simply, *having sacrificed, νεαροῖς, on account of, etc.,* (the Dative being, as is very usual, put for the genitive with *ἐνεκα.*) or with the force of *ἐπὶ* expressed, *in addition to.*

1527. **Τίς.** Dactylic trimeter, with Trochaic dipodia. The following verse is Dochmiac, Burney's 20th form. Vid. Maltby, *Thesaur.* p. xliii.

1561. **Στέργειν.** The construction of this verb is illustrated by Monk in his Note on the *Hippol.* 460.

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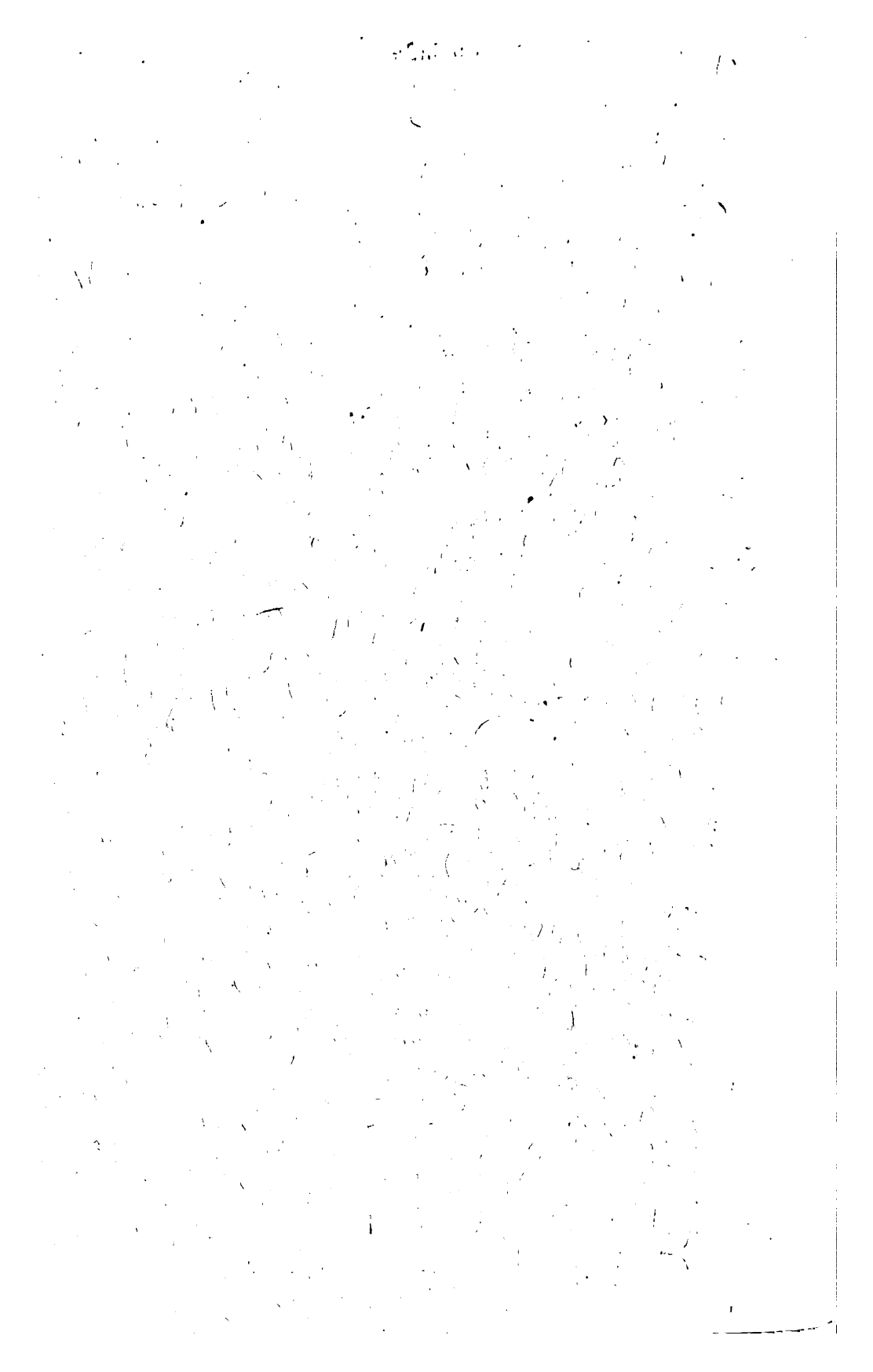
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